THE VISIBLE GLORY OF THE Reign of Christ ON EARTH,

No ways Repugnant to the

Spirituality of his Kingdom.

Occasion'd

By an Epistolary Discourse, Intituled, THE REIGN of CHRIST among his Saints, denying any such OUTWARD and VISIBLE Kingdom.

(J. S.)

For we have not followed cunningly devised fables when we made known unto you the POWER and Coming of our Lord Jesus Christ, but were Eye-witnesses of his MAJESTY. 2 Pet. 1. 16.

LONDON, Printed in the Year 1677.

THE VISIBLE GLORY OF THE Reign of Christ ON EARTH,

No ways Repugnant to the

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OBSERVED

By an Epistolary Discourse, Intituled, THE REIGN of CHRIST among his Saints, denying any such Outward and Visible Kingdom.

LONDON, Printed in the [illegible]

Juſt and Charitable Reflections, &c.

SIR;

THat *Man* is as weak as his *Cauſe*, that cannot indure a *Free-ventilation* of what he holds for *Truth*. The *Surer* he is of Truth, the *leſs concern'd* will he appear at the *Tryal* of it. If I am *Offended*, it muſt be at my *Self*, who *Unawares* invited you to this trouble, when I deſired you, to give me your thoughts *freely* of the *Book* I ſent you; though I intended *you* not *ſo great* pains, nor *my ſelf* neither: You are thought by ſome that have read you, in ſome places *ſharp enough* againſt the *Cauſe* you oppoſe, though every where full of *kind Reflections* and Aſſurances of Reſpect to the *Perſon* you deal with, which would ſhew your *Difference* from him at Preſent, to be not of *Choice* but of *Neceſſity*.

And I will aſſure you (*Sir*) I am far from the *Vanity* of affecting to differ from you, or any *Sober ſearchers* after truth; and therefore ſhall not ſeek to make the difference *greater* then your ſelf State, and allow it to be, who in *Pag.* 78. have theſe words. "I know of no difference at all depending between you and me about that moſt bleſſed eſtate or happy condition, wherein the righteous ſhine as the Sun in the Kingdom of our Father, neither is it the Kingdom of our God, and of his Chriſt in all the Divine glories of it, that we radically and fundamentally differ ſo much about, as the time and manner of revealing it.

If our difference be only *in the time and manner of Revealing* of this Kingdom (which is the Subject about which the little Book I ſent you is converſant) then I might reaſonably have expected you would have *conſidered and weighed* the things there offered for *the time and manner*, and given me your Exceptions thereto, which you have not done at all, but bend your force againſt the very *Hope* and *Expectation it ſelf*, for ſo you deliver your ſelf, *Pag.* 7. 'That 'you know not the meaning of that *OUTWARD* '*AND VISIBLE* Kingdom of Chriſt, which I 'make the Foundation of my diſcourſe; againſt which you reflect very ſharply in that, and ſeveral other Paragraphs of your Book, which I have no delight to Repeat, but as *neceſſity* ſhall require, to give you occaſion to review them: I confeſs *Sir*, I took this for a *Poſtulatum* with my hearers, and therefore did not apply my ſelf at all to prove it. If you can overthrow my *Foundation*, you had reaſon to ſave your ſelf the labour of undertaking the reſt, what was *Built upon it* will fall of its ſelf, if you ſucceed in this. The way you ſeek to overthrow this, is by carrying up the *Preſent State* of the Kingdom of God into all the *Grandure* and Glory of expreſſion that may be: ſo here is KINGDOM AGAINST KINGDOM, or rather *one State* of the Kingdom (and that *Inferior*, and far *Short*) ſet up againſt *the other*, which is alone *Perfective* and Satisfactory.

Your firſt Poſition upon which you thus bear up your ſelf, runs thus. 'The Kingdom of God, and of his 'Chriſt, is an inward and inviſible Kingdom, containing 'within the large circumference, or comprehenſion of it, 'all the inviſible things of God, the Summ and Subſtance 'whereof, is his eternal Power and Godhead. And what (*Sir*,) will you make of *all this?* The Kingdom of God, and his Chriſt, is an *Inward and Inviſible* Kingdom. Who denys

denys it? Have we not an *outward*, and an *inward* Man; a *visible* and *invisible* part? and may not the Kingdom of God have so to, and consist of both? If you would have made any thing of your Argument, (pardon *Sir*, my freedom with you, I know you want not *Logick* (though here you thought not good to use it) you should have said it is [only] inward and invisible, containing in it *only the Invisible* things of God. But then besides the difficulty you would have found to have proved that, your self would be found instead of allowing the *large and comprehensive bounds* of its content, to put the *Straight and Narrow Limits* of restraint upon it; which yet in the close and winding up of this position, you do in effect, though not *in terminis*, making the *Sum and Substance of all these Invisible things of God, to be his Eternal Power and God-head*, Vouching the Apostle *Paul* for your Author, *Rom.* 1. 20. Who will not stand by you in this assertion, nor any of the Sacred Penmen of the Scriptures, for in that place he is not speaking of all the invisible things of God, but only the τὸ γνωστὸν τοῦ θεοῦ *that which may be known of God* by the light of Nature, even to the Heathen, and this only so far as to leave them, *without Excuse*; *Sir*, though we are Friends, yet in this cause, as *Levi*, I must *not know you*, nor spare to tell you, you build upon a very weak Foundation, if all be like this: you come to overthrow my Foundation, pray look to your own. You will make a *LARGE KINGDOM* of it indeed, if it be found among the Heathens, in that *faint Glimmering* light that never saved one of them, only serves to come in as witness against them, for their corrupting in it and under it, but in the mean while you make a *very SORRY* and *WEAK* Kingdom of it, which was not of force to keep them from so corrupting. If this be all the Kingdom of God contains within its large circumference, and comprehension, I have done.

But ſuppoſe theſe ſpiritual and inviſible things as large as you will, yet unleſs you prove that the Kingdom of *God* is [only] of ſuch, your Argument concludes nothing againſt an outward and viſible Kingdom.

Nor is your next quotation much more to your purpoſe, 2 *Cor.* 4. 17, 18. But utterly againſt you, the words are theſe. *Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory, while we look not at the things that are ſeen, but at the things that are not ſeen; for the things that are ſeen are Temporal, but the things that are not ſeen are Eternal.* VVhere the Apoſtle is raiſing and bearing up himſelf and his fellows in the *Tribulation* they endured for the Kingdom of *God*, who by diſpenſation in their preſent ſtate, and for a glorious end, were as thoſe that had an excellent *Treaſure*, but in *Earthen Veſſels*; that *God* might appear the more in their ſupport. They were troubled on every ſide, Perplexed, Perſecuted, caſt down, but not Diſtreſſed, not in Diſpair, not Forſaken, not Deſtroyed. Always bearing about in the Body, *the dyings of the Lord Jeſus*; always *delivered unto Death* for Jeſus ſake, but with this Counſel and deſign, *That the Life alſo of Jeſus might be made manifeſt in our Body*, yea in our *Mortal fleſh*, which expectation and hope he caſts into the *times of the Reſurrection*, verſ. 14. *Or the day of Judgment* as it is in the next *Chap. verſ.* 10. when we muſt all appear before *the Judgment ſeat of Chriſt*, that every one may receive *the things done in* * *his Body* accord-

* τὰ διὰ τοῦ σώματος] The Text may be rendred [that he may receive ſuch things by or through his Body] according to that he hath done, where the Body is brought in not as the inſtrument of thoſe things done, as the Tranſlation in the Engliſh would carry it; but for that ſtate of man wherein he ſhall receive his full reward, whether for good or bad, which is when the Body ſhall be reunited to the Soul, as in the Reſurrection, for if the Apoſtle ſhould refer the doing of good or bad only to the Body, or thoſe things wherein the Body was the Agent or Inſtrument, it would be too ſhort to take in all good and bad, there being many both good and bad fruits wherein the Body hath no hand, as all mental Sins and ſpiritual wickedneſſes, and ſo ſpiritual vertues and graces.

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ing to that he hath done, whether it be good or bad. For this cause it is that he says (in the former Chap. verſ. 16.) *We faint not*, but though our outward man periſh, yet the inward man is renewed day by day, for our light affliction which is but for a Moment, worketh for us, &c. While we look not at the things that are ſeen, but the things that are not ſeen, &c. Here lies the knot, what are theſe things NOT SEEN? This is the ſtrength of your Argument, if there be any ſtrength in it. The Apoſtle ſhews both before and after what he means. They are things that relate not only to the Soul, but to the Body, the *mortal Fleſh*, the *Earthen Veſſel*, or the *Earthly houſe of this Tabernacle*, which ſhall be exchanged for a *Building of God*, an Houſe *not made with hands*, a Houſe from *Heaven*, a Veſſel of Gold, which the ſame Apoſtle in the former Epiſtle *Chap.* 15. calls a *Spiritual body*. Now is all this a *meer* INWARD SPIRITUAL AND INVISIBLE *Glory*. Give me leave (*Sir*) to tell you what hath led you out of the way, it it the taking of the things *not ſeen*, for things *Inviſible*: whereas the Apoſtle is not heard to ſpeak ſo in this place. The words are τὰ μὴ βλεπόμενα; not τὰ ἀόρατα, not things ſimply, or in their own nature abſolutely inviſible; but with reſpect to the preſent time, as it is reſtrained in a parallel caſe; and inſtance of *Noah*, *Heb.* 11. 7. *Noah* warned of God, περὶ τῶν μηδέπω βλεπομένων, touching things *not ſeen as yet*, *viz.* The deſtruction of the old World by the Flood, a thing which they ſaw and felt to their coſt in the ſeaſon appointed. And ſo the recompence of reward that *Moſes* had reſpect unto, and the promiſes unto *Abraham* that he ſhould be the Heir of the World, they were things not ſeen as yet, but not in their nature inviſible, but were ſeen in their time, in bringing *Iſrael* into *Canaan* as *an Earneſt* of the whole world to be given in due time to the ſeed of the *Antypical Abraham*. So alſo the

Apoſtle

Apoſtle ſpeaks of this hope that remains ſtill to the People of God, *νῦν δὲ οὔπω ὁρῶμεν, we ſee not yet all things put under him.* He doth not ſay we ſhall never ſee, but implies the contrary; nay, we have earneſt of it, in the glory and honour with which our Lord Jeſus, the head of this myſtical body is *Crowned.*

Such is the Apoſtles Argument, and ſuch is his ſence, and ſo is he to be taken in this your place of the *Corinths*, the things the Apoſtles lookt unto, and comforted themſelves in, were things *not ſeen as yet*; for they take not place till the Reſurrection, and the day of Judgment, which I ſuppoſe, you overlooking, or not conſidering the time of this glorious viſible Adminiſtration, but thinking I took up as perhaps too many do) in a corruptible ſtate of things (in changes made by men on this ſide the Reſurrection of the Dead) hath been a ſtumbling block that hath turned you out of the way, whereas it is not till the *Reſurrection of the Juſt*, that we look for this reward, as our Saviour himſelf determines, *Luk.* 14. 14. When the Dead ſhall be raiſed incorruptible, and we that ſurvive ſhall be changed.

Now to deny a viſible and outward Kingdom and Glory, when the bodies of men ſhall put off Mortality, and there ſhall be an univerſal change in the whole nature of things, in Heaven and Earth, and all Creatures, and in all Adminiſtrations, is without any plauſible pretence, either of Reaſon or Scripture.

It muſt be granted that all along in all times, there have been (by diſpenſation) certain viſible Earneſts, and foretaſts of this recompence, ſerving as *Types* and *Prefigurations* for the confirmation of our Faith and Expectation, as in *Enoch*, during the times of the *Old World*; in the bringing of *Iſrael* out of *Egypt* in *Moſes* time: in the flouriſhing raign of *Solomon*, &c. In the Tranſlation of *Elijah*,

jah, in the transfiguration of our Saviour, and there have been ſome rare examples that have preſſed farr, and bid high for perfection, as *Paul*, even for the Reſurrection of the Dead, (to paſs by thoſe in every age, who put themſelves forward in their own ſpirit, which will come to nothing) but never any in their mortal fleſh attained the full glory of this ſtate, but only a little portion of it, it being the glory of another time, and that which awaits the Second coming of our Lord Jeſus Chriſt, with all his Saints, as *Enoch* the firſt of theſe Inſtances witneſſeth in his Prophecy. And now, *Sir*, I have done with this your ſecond proof, and I thank you for bringing it into the field, it hath done us more ſervice then you, though I hope all is a ſervice to you, and you will find and acknowledge it ſo in the end, but I ſpeak with reference to your preſent cauſe and engagement, you muſt needs be ſenſible that your own weapons are turned upon your ſelf; for theſe things that are not ſeen, to which the Apoſtles and Believers do look have been proved to be the things of the *reſurrection*, & ſuch as concern the glory of our bodies, and the reſtitution of all things, as well as the perfecting of our ſpirits, and to be called things not ſeen, not for the *inviſibility* of their nature; but for that the time of their appearing is not yet. So that now unleſs you will ſay (which I know you will not) that the putting all things, even Death it ſelf, in ſubjection under Chriſt and his Saints, is no part of the Kingdom of God, and of Chriſt, you cannot ſay it is wholly inward and inviſible.

Your third Quotation may receive the ſame Anſwer, 1 *Cor.* 2. 9, 10. *Eye hath not ſeen, nor Ear heard, neither hath it entred into the heart of Man, the things that God hath prepared for them that Love him.* The Original Text, to which the Apoſtle refers, is *Eſa.* 64. 4. where the words runs thus, *For ſince the beginning of the World men have not heard, nor perceived by the Ear, neither*

neither hath the eye ſeen, O God, beſides thee, what he hath prepared for him that waiteth for him. Where, by the context both before and after in the ſame Chapter, and in the next, theſe things (that no eye but God hath ſeen) iſſue expreſly into a *New Heaven, and a new Earth, long life, Building, Planting, a long injoying of the works of their Hands, their ſeed and off-ſpring to be bleſſed, and the enmity of all the Creatures to ceaſe.* All theſe, though things not ſeen as yet, yet are in their own nature viſible enough, if men have Eyes, anſwering, though much exceeding thoſe terrible things which *God* did, when he brought up *Iſrael* out of *Egypt*, and came down upon Mount *Sinai* in a viſible glory, which the Church mindes the Lord of in the 3. *verſ.* of that 64th. *Chap.* Invocateing the Lord to do the like things again, yea, threatning a greater kindneſs that ſhe expects from him, if he do but conſult his own proviſions and ſtores, for that is the meaning of the 4th *verſ.* as if ſhe had ſaid, Thou haſt greater things to ſhew then ever any Eyes beſides thy ſelf, O *God*, hath ſeen, and yet the Eye that ſaw *Paradice*, and that ſtate of innocency, and that ſaw *Solomons Temple*, and the proſperity of that time, had ſeen very great glories, but the glory of the new Creation, of the ſecond *Adam*, of the true *Solomon*, is to be unſpeakably greater every way, and in every reſpect, both inward and outward, elſe the Precedent and the pattern was very improperly alledged, for that was outward as well as inward, and here (*Sir*) I thank you again for this Text alſo, which being unmuzled, and ſpeaking freely, is fully for a viſible Kingdom, which when you conſider, I hope you will come over to us, and be for it too.

Nor will the next verſe you take in, relieve you at all, where the Apoſtle ſaith, *But God hath revealed them to us by his Spirit, for the Spirit ſearcheth all things, even the deep things of God*, whereupon you note, *they are therefore deep, profound*

profound and myſterious becauſe inviſible, and could not be ſo deep, &c. *Were they not the inviſible things of God.* The things whereof we treat, even that new *State* of things which Chriſt will bring with him at his next coming, are deep things, and ſuch as without the Revelation of the Spirit, we could never have known, or had ground to expect, and it is called, *The finiſhing of the myſtery of God*, but to ſay there is no myſtery but inviſible, *is to deny God manifeſt in the Fleſh to be the myſtery of Godlineſs*, which I believe you did not conſider, when you wrote your deſcription of Faith, as *the evidence of things not ſeen*, which you next fall down unto. Take it with the former explication, *viz.* That the things *not ſeen*, are not neceſſarily all of them things in their own nature *ſimply inviſible*, but with reference to the *preſent time*, not ſeen as yet, and it hurts me not at all. And ſo we muſt underſtand them, for whatſoever is the *Subject matter* of a promiſe, is the *Object* of our Faith, Hope, and Expectation, which as hath been ſufficiently proved, and inſtanced, are not only inviſible things, but alſo things viſible, and which ſhall be ſeen in their Seaſon.

But whereas preſently hereupon, you make *the Works of God inviſible, incomprehenſible*, &c. *As he himſelf is*, How then (*Sr.*) can God be made known by them, even to natural men as he is ſaid to be, *Rom.* 1.

There is I grant a three fold Sence, in which the works of God are (as you expreſs it) 'Infinite, Eternal, every 'way inviſible and incomprehenſible in all the compleat 'dimenſions of them, even as he himſelf is, *viz.* They are ſo. 1. In the *Principle* in which they are wrought. 2. In the *Wiſdom and Power* by which they are *conducted*, and managed. 3. *In the end* to which they are ordained, in which ſence *Solomon* is to be underſtood, *That whatſoever* God *doth, it ſhall be for ever, nothing can be put to it, nor*

any thing taken from it, as much as to say, there is neither *Redundancy*, nor *Deficiency* in it.

But if the *Children* (those highest and best pieces of the works of his hands) be *partakers of flesh and blood*, a caduke, faint and weak appearance in the present state, and yet the *Work of* God *is perfect*, and abides for ever, will it be ever the less perfect, or rather will it not appear in its perfection, when this *vile covering* upon the Face, the Majesty, the glory of God in his works shall be done away. This Kingdom of Christ which we expect is that alone, which can *rend this Vail*, and uncover the Face of the Glory of God in all his workes, and it is the proper work of this Kingdom so to do, *Esa.* 25. 6, 7, 8. *And to exalt the Lord alone in that day*, then, *he that blesseth himself in the Earth, shall bless himself in the* God *of truth, and he that Swearth in the Earth shall Swear by the God of truth, Esa.* 65. 16. where we may learn that the *Earth* and *God*, the *Earth* and *Truth*, and so *Visible* and *Invisible*, are not *dolum* inconsistent; the Earth the lowest part of his ways and works, his *Footstool*; yet truth, yea the God *of Truth* found there; the Earth not such a *vain, shadowy empty* thing in that day as it hath been hitherto, but the God of truth filling the Earth, and all the things of the Earth.

When you see this, will not *your Heart rejoyce*, I am perswaded it will, as *little* as you now *know the meaning of that outward visible Kingdom of Christ*, for this is the new Heaven, and new Earth that we speak of; a state so new that it shall perfectly blot out the remembrance, and leave no footsteps of the former Vanity, as the Prophet, *Esay.* acquaints us in the 17*th. vers.* of that 65*th. Chapter*, which state of things yet is, and must be acknowledged though not simply Invisible, yet as *far remote from the common sence and understanding of men* as you can desire; and to have a great depth and mysteriousnes in it, a *Path* which

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the *Vultures* eye *never saw*: the Tabernacle of God with *men*; *grace*, and *nature*; *God* and *Man*; the *Creator* and the *Creature*; *Heaven* and *Earth*; things *visible* and *invisible*, like *bretheren* dwelling together in *unity*, mutually, infolding, encompassing one another; mutually giving, and given forth one of another. This is that which the Prophet celebrates with that high *Elogium*, in that fore quoted place *Esa.* 64. 4. That no Eye besides thee, O God, hath seen. Till I see this I cannot say that I see that full and glorious estate of the Kingdom of Christ, that the Prophets are so full of: and when you and I shall see this, give me leave by way of *Anticipation* to take up your own *words* under your 2. *position*. 'Can your understanding reach 'any thing, or your will close with any thing, or your heart 'and affection go out after any thing beyond this: yea give me leave yet farther with the same indignation and vehemency to abhorr the thought, that you should rest short of this union of the visible and invisible things of God; as you do to harbour such a thought of me, that I should *give Credit to what is Incredible*, or *enterprize what is impossible*.

I have done now with the words of the *Scriptures* which you summon in to witness in your cause, and you see how they have done it; that they have not had a word, not a Syllable for you, but against you. I come now to *your own words* (which I may very properly call so) and your inferences.

'You say, you know not the meaning of that outward 'visible Kingdom of Christ: no Footsteps of it in the vo-'lume of that great Book which conserves the Records of 'Heaven, nor any credit or countenance given it there. 'That you cannot own that distinction about an inward, 'and an outward Kingdom to be a Divine birth, or off-'spring, but rather look on it, as *Spurious*, *Illigitimate*, de-

'vised, and imaginary, and that which can never hold 'weight in the ballance of truth, and consequently that 'which the *Israel* of God must needs be a meer stranger 'to, *&c.*

If words will do the business; I am sure to have the worst of it, But (*Sir*,) had not these words better have been spared till the Battel had been done, and you had seen what might have been said for this outward and visible Kingdom of Christ, if you have yet seen nothing for it: though you have been a diligent peruser of the Scriptures, and though this truth lies fair there to be seen, yet may not your Eyes be held, as the Disciples were that walked with Christ to *Emaus*, yet knew him not? Doth not our Saviour say, *I thank thee, O Father, Lord of Heaven and Earth, that hast hid these things from the Wise and Prudent, and hast revealed them unto Babes*, and when you shall come to be one of these Babes, you may see this truth, which I hope and pray for. We read when God appeared unto *Saul* in the Cariere of his Persecution, and sent *Ananias* to restore his Sight, *There fell from his Eyes as it had been Scales*, such Scales are the *Prejudices* you have conceived against this future outwardly and visibly glorious state of Christs Kingdom on Earth, which makes you charge the Doctrine of it with a *tendency*, '*To stir up Strife*, '*and Contention, and Blood, and War, and Confusion in the* '*World*. Be sure (like the Lawyers) to put in *Words e-*'*nough* into your *Declaration*, nourishing Rents, and 'Schismes, and Factions, and Divisions among the Peo-'ple, whilst every particular Sect or Party that can but 'get a little smattering knowledg of Christ, and of his 'Kingdom, will be ready to say, they above all the rest 'are the holy People, stand farther off, I am holyer then 'thou; the Saints that must rule the Earth, which must by 'no meanes be, so long as the Earth rules them, as it too frequent-

'frequently falls out among a company of conceited high 'flown pretenders, &c. I abridg what I can, really (*Sir*,) one would think you were very *Orthodox*, and had not suffered by the *Tryers* in that *day of their Pride*, nor ever been ranked among the *Sectaries*, that you have no softer words for *your own Party*, I doubt all this will not wash you *white with the times*.

Nor doth it make your *opposites* ever a whit the *blacker*.

We read in the *Evangelists*, that when our Saviour suffered, there were *two Theeves* Crucified with him, the one on his Right Hand, and the other on his Left, and the one of them railed on him, saying, if thou be Christ, save thy self and us, but the other rebuked him, saying, *Dost not thou fear God, seeing thou art in the same Condemnation*; no doubt but this good Thief justified our Saviour in his Conscience, else he would never have applyed himself to him as he did (*Lord remember me, when thou comest into thy Kingdom*,) but he speaks of Christs Condemnation as the *Judgment of mans days*. Hence we may observe two things. 1. That for men in the *same Condemnation* to *fall foul* on their *Fellow sufferers*, is *no Praise* to them. 2. Christ cannot be in worse circumstances at any time, then he was at that time, when he was nailed to the Cross, yet then this good Thief gives him the honour of a Kingdom, *It is not the Cross nor the company that makes Christ ever the less a King, or his Kingdom the less conspicuous to them that have the same Eye Salve that this good Thief had.*

This *Sir*, comes up to you, you find a company of *Conceited high flown Pretenders*, (such there are, no doubt many, but it is the Councel of a *Friend*, be well *advised* whom *you judg* so) that say, *they, above all the rest, are the holy People, stand farther off, I am holyer then thou*, &c. These take up the Kingdom of Christ into their mouths, is the cause the worse for them? At this rate, what truth

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of the Gospel, but may be rendred odious and disgustful, if we will charge the miscarriage of the *Professors* of it, upon their *Testimony*. Was the Gospel the worse because some Preach'd Christ out of *Envy*? Had *David* a bad cause because *men in Debt* and *Discontented* were among his Followers? Neither Christ nor his Kingdom *teaches* men to be *conceited*, or *high flown*; but the contrary. Much less doth this Doctrine *tend* to stir up strife, and contention, and Blood, and War, or nourish Rents, Schismes, Factions, and Divisions among the People, as you charge it, but we have only your *ipse dixit* for it. These ill berries may grow upon those that have Christs Kingdom *in their mouths, but not in* those that have it in *their Hearts*. But to wipe off this dirt, we shall have more occasion in another place of your discourse. I shall close what I have to say to this charge, with this word, Christs Kingdom is *given him* by the Father, but *he comes to it* by and through his own, and his Followers *Sufferings*; but when he shall COME IN HIS KINGDOM, then let his enemies look to it, for then the time is come, that *they must suffer*, *Luk.* 19. 17. There is no avoiding of it.

Your second Position is 'That the Kingdom of *God*, 'and of his Christ, is no Terrene earthly Kingdom, nei-'ther hath it any thing at all in it, of any worldly concern-'ment, but is wholly and altogether Spiritual and Hea-'venly.

No *Terrene Earthly* Kingdom, but *altogether Spiritual* and *Heavenly*. The Position *begins* and *ends* well, and is readily assented to, but whereas you say [*it hath nothing in it of any Worldly Concernment*] I must to that (according to your own expression) put a *Siste gradum*, I should have hoped, that you did not intend that this Kingdom is *not conversant* about *worldly concernments*, to Govern, Order, and Regulate them, but for two or three passages I meet with in the same

269

same and next *Page* where you say, 'That this Kingdom 'was never ordained or appointed, *Digito monstrari & 'dicier hic est*, to be looked at with a carnal Eye, and 'pointed at; and that neither the VVorld it self, nor any 'of its concerns can have any abode or being in this King-'dom; and that it hath no relation to the things of the 'VVorld that are momentary and Fading. Which passages I know not how far they may be stretched to the deny-ing the visibility of this Kingdom, and all conversancy of it, about visible and worldly things, though in never so holy a way, and upon never so noble and divine an ac-count.

But let us first weigh and consider your proof, *Joh.* 18. 36. *My Kingdom is not of this World.* This is that Text you ground upon for the exclusion of all worldly Concernments, out of this Kingdom, let us therefore first open the import of this saying, and there are four respects in which we shall agree, that Christs Kingdom is not of this VVorld.

1. It *rises not out of this World*, it is not of a *Worldly Extraction*, or *Original*. This is clear in *Daniel*, It *is set up by the God of Heaven*, not by any agreement of Men, as the *Procatartick* cause. It *Descends from God out of Heaven.* Dan. 2. 44. Rev. 21. 10.

2. It is *not maintained* by the *Power* or force of the men of *this World*, this our Saviour expressly reflects on, *My Kingdom is not of this World, for then would my Servants Fight*, VVorldly weapons and fighting neither *founds* nor *conserves* this Empire, *Not by might, nor by Power, but by my Spirit*, Saith the Lord: not by Bow, nor by Sword, nor by Battel, nor by Horses, nor by Horse-men will I save them, *Hos.* 1. 7. Though *God* may use all these, yet the work is not done by these Principally. Joh. 18. 36. Zech. 4. 6.

3. For its *Nature and Spirit*, it is not of this VVorld. The Spirit, the glory of it is as its *Root* and Extraction,

Divine

Divine and Heavenly. Therefore called *the Heavenly Jeruſalem*, having alſo a Divine *Image* and appearance, *having the Glory of God*, *Rev.* 21. which is that you mean, when you ſay it hath *no affinity with the men of this World*.

4. It doth *not ſtand* or conſiſt *in Worldly Priviledges* or advantages, ſuch as are *amplitude of dominion*, *affluence* and *abundance of all things outward*. So far you go, to which I will add a fifth, that it conſiſts not in the exerciſe of a *Worldly Religion*, which is that, I take that Scripture (you quote) principally to intend, the Kingdom of God is not *Meat and Drink*. The firſt Tabernacle the Apoſtle ſaith ſtood only in *Meats and Drinks*, and divers waſhings, and carnal ordinances impoſed, till the times of Reformation; the Kingdom of Chriſt is ſo far from ſtanding in theſe, that it ſtands not in the forbearing of them, neither in circumciſion, nor uncircumciſion, but in the true *liberty* and glory of the *Spirit*, in righteouſneſs, peace, and joy in the holy Ghoſt, that *Trinity* of all divine excellency as you call it, diſtributing it accordingly to the three glorious Perſons in the divine *Eſſence*, which I quarrel not at all, believing it to be, as you ſay, *innocently deſigned* as to the main, only reſerving my ſelf not to be *concluded* by every paſſage in the *managing of it*, thus far we agree in excluding this world. But all this excludes not this *Kingdom* from a converſancy about the things of this World. For, 1. Though it be not ἐκ τοῦ κόσμου τούτου of this *World*, yet it is ἐν τῷ κόσμῳ τούτῳ in this *world*, though it grow not, it ariſes not out of this *World*, yet *the ſtone* that grows to a *Mountain* grows *in this World*, and the new *Jeruſalem* comes down from *God* out of Heaven *into this World*. And as *Chriſt* to perform his *Prieſtly* office (by ſacrifice) came into this World; ſo when *God brings again* his firſt begotten to adminiſter his *Kingly* Office, it is *into this world* that he brings him. Therefore his *Kingdom* being not of this world, doth not deny it to be

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ſet up, ſhewed and mannaged in this world.

2. Though Chriſts Kingdom be not of this world, yet *The Kingdoms of this world, are to be the Kingdoms of our Lord and his Chriſt*, and this with an expreſs Notation of the time, at the ſounding of the *7th Trumpet*, *Rev.* 11.

3. Though this Kingdom is no terrene earthly Kingdom, yet *there is an Earth in this Kingdom*, as well as a Heaven, *a New Heaven and Earth*, and they that ſhall reign in this Kingdom, as all the redeemed ones ſhall do, are ſaid to reign, *Revel.* 5.10. ἐπὶ τῆς γῆς, *on the Earth*, Therefore alſo this Kingdom hath the name of a world, (*the world to come*) by which we have been taught to underſtand Heaven, but that place, *Heb.* 2.5. compared with *v.* 1.6. will over-rule ſuch a ſenſe, that it muſt needs be of this world, made new, which is yet ſaid to be to *come*, in reſpect not of the *matter*, but the *form* of it, and may help us, to underſtand many other Texts, as particularly, that where the ſin againſt the Holy Ghoſt is ſaid to have no forgiveneſs, neither *in this world*, where a great deal of grace is manifeſted, (through Chriſts Death) nor *in the world to come*, when more abundantly it ſhall be manifeſted at Chriſts ſecond coming.

4. Though the Kingdom of Chriſt doth not ſtand, nor conſiſt in outward priviledges and advantages, yet *it conſiſts with them*, and they ſhall be *added unto it*, and ſhall ſerve, and *miniſter in it*: Firſt, I ſay it conſiſts with them, This you will not deny, elſe we muſt not look for the Kingdom of God, while we are *here in the body* in the uſe of theſe things, and then how ſhall the Kingdom of God be of all times, as your fifth Poſition affirms, but I mean not only the preſent low Eſtate of this Kingdom, but the moſt glorious ſtate of it, in the earth, *conſiſts with eating and drinking, and building and planting, and propagation*, and the affluence and abundance of all things. And

for this, I ſhall give you but two proofs out of the old Teſtament, the one is of *Enoch*, a Type of the life that the Saints ſhall live in this Kingdom, of whom it is ſaid, *Gen.*5.22. *That he walked with God after he begat* Methuſelah 300 *years, and begat Sons and Daughters.* The ſecond is of the 70 Elders of *Iſrael*, that went up with *Moſes* into the Mount, *Exod.* 24. 9. *They ſaw the God of Iſrael, and did eat and drink.* Mount *Sinai*, and that appearance you know was a Figurative and ſhadowy Glory of Mount *Sion*, for the *Majeſty* of it, and for the *familiarity* into which Chriſt will entertain all his, as there he entertain'd the Nobles of *Iſrael*, though *not for the terrour* of it.

Secondly, as outwardly priviledges and advantages may conſiſt with, ſo they all ſhall be added, and annexed to this Kingdom, and ſhall ſerve and Miniſter in it. This is ſo expreſs, that it is aſſerted by our Saviour, in *totidem verbis*, in two of the Evangeliſts, *Mat.*6.33. *Luk.*12.31. *Seek firſt the Kingdom of God, and his Righteouſneſs, and all theſe things ſhall be added unto you.* And in how full a ſtream the Prophets of the old Teſtament are found to concur and joyn, I need not acquaint you Sir, nor ſuch as you are, diligent peruſers of the Scriptures.

And if thoſe places in the Evangeliſts do only promiſe, and ſecure to us *things that we need*, (as to ſome by the words foregoing, *v.*32. They may ſeem to be reſtrained) yet the Prophets ſpeak of a *freer diſpenſation* in the end, the places are too many and frequent to need quoting.

And if any ſhall ſay thoſe things are to be underſtood *ſpiritually*, I ſay ſpirituality is the *intern form* and Eſſence of this Kingdom, but that which is added to this, muſt be *ſomething elſe*, otherwiſe why is it ſaid to be added.

And if the Scripture hath no where reſtrained the ſenſe and meaning of theſe expreſſions to a meer ſpiritual nature and import, by what authority may we preſume to be

be ſo Magiſterial as to impoſe ſuch a ſenſe and interpretation upon them, againſt, not the ſence and interpretation only of others, and perhaps men as ſpiritual as our ſelves, but againſt *the expreſs voice of the Scriptures*, as to inſtance in ſome places, *Pſal. 67.* where this glorious ſtate of Chriſts Kingdom on Earth is Prophetically celebrated when his way ſhall be known *upon Earth*, (not in Heaven only) and his ſaving health *among all Nations*, (not the *Jews* only as then) or in Chriſtendom as now) when *all the people* ſhall praiſe him, then it is ſaid, *the earth ſhall yield her increaſe, and all the ends of the earth ſhall fear him.* Now will it not be a violent ſuppreſſion, and muzling the Scripture to underſtand this of the Earth, yielding her Increaſe meerly ſpiritually and myſtically ſo, *Eſa. 65.16. He that bleſſeth himſelf in the earth, ſhall bleſs himſelf in the God of truth:* Shall we take this Earth of Spiritual things, or rather is it not to declare to us the *ſpiritual uſe and enjoyment* that we ſhall have of Earthly bleſſings in that day, which denies not, nor takes away *the Uſe* of them, but *rectifies* it according to a third Scripture, *Eſa. 62.8.9.* The Lord hath Sworn by his right hand, and by the Arm of his Strength, Surely I will *no more give thy Corn to be meat for thine Enemies, and the Sons of the ſtrangers ſhall not drink thy Wine for which thou haſt laboured, but they that have gathered it, ſhall eat it, and praiſe the Lord, and they that have brought it together, ſhall drink it in the Courts of my Holyneſs*, as *Iſrael* was required to bring their ſpecial offerings, (as in liew of the whole) and to eat and drink, and rejoyce before the Lord under the Law. So *Zach. 9.* laſt, How great is his goodneſs, and how great is his Beauty, *Corn ſhall make the young Men chearful, and new Wine the Maids*; and *Mal.3.10.* Bring ye all the Tithes into the Store-houſe, that there may be meat in my houſe, and prove me now herewith, ſaith the Lord of Hoſts, if I will not *open you the windows of Heaven, and pour out a bleſ-*

ſing, that there ſhall not be room enough to receive it. And I will rebuke the Devourer for your ſake, and he ſhall not deſtroy *the Fruits of your ground*, neither ſhall *your Vine* caſt her *Fruit in the Field*, &c. and if you ſay theſe are antiquated promiſes to the *Jews*, I anſwer they hold to the worlds end; and the laſt times of Chriſts Kingdom, as they ſhall excell thoſe paſt times in *ſpiritual* glory, ſo they ſhall not come ſhort of them, in thoſe *outward* promiſes. We live upon the terms of the New Covenant, as delivered by the Prophets to the *Jews*, and that very New Covenant, *Jer.* 31. is yet to give down its milk more freely then ever it hath done; and ſee what is ſaid of *Iſrael* when they return (and it ſhall be made good to the whole *Iſrael* of God, Gentiles as well as Jews) They ſhall Sing in the heights of *Sion*, and *flow together to the goodneſs of the Lord, for Wheat, and for Wine, and for Oyle, and for the young of the flock, and of the herd*, *Jer.* 31. 12. Now, how great confidence is required in that man that ſhall reſtrain theſe Scriptures to a ſpiritual meaning only, I muſt confeſs it muſt be much greater then is with me. Beſides many others that might be alleadged from *Eſa.* 65. as promiſes of *long life*, of *planting Vineyards*, and *building houſes*, and long enjoying the works of their hands; yea, *Eſa.* 30. 23. 24. not only to *Iſrael* is promiſed, their bread ſhall be fat and plenteous, but that in that day, *Their Cattel ſhall feed in large Paſtures, the Oxen likewiſe, and the young Aſſes that ear the ground, ſhall eat clean Provender winnowed with the ſhovel, and with the fan*, and the enmity of the Bruit creatures ſhall ceaſe, I dare not for a world ſay theſe things are meerly myſtical and allegorical. Sir, I heartily cloſe with you, that the ſpirit of the Kingdom ſtands not in any, nor in all theſe put together, but in righteouſneſs, peace, and joy in the Holy Ghoſt, but that all outward bleſſings are as *the body, the image, the cloathing*

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of this beautiful inward form and life, is what I verily hope and believe. If the particulars, as already alleaged, appear not of that force, give me ſo much patience, while I recollect them, and give you a brief *Synopſis* of them together, adding ſome other particulars to them, whereby it may appear that ſo far is the Kingdom of Chriſt from not having in it any thing at all of *worldly concernment*, that the whole Creation, the World, All the Kingdoms of the world will be found to be the concern of it, till all be brought at laſt to lye in the Armes, Boſom, and Embraces of it, as the whole World hath lain in the *wicked one*, as it is govern'd, influenced, and mannaged by him. Therefore is this Kingdom of Chriſt deſervedly called, 1. *A New Creation*, not only Myſtically and Radically, or Seminally, as in the preſent ſtate of Faith, and Suffering, but *manifeſtly* and *explicitely*, as grown up, or riſen into its own body and proper appearance, *Rev.* 21. 1. 5. where we have the entireneſs of this Creation expreſly recognized by the two conſtitutive parts of it; a *new Heaven*, and a *new Earth*, can any thing be fuller, And theſe words are *true and faithful.*

2. This new Creation is a *World*, and is ſo called, *Heb.* 2. 5. *The world to come.*

3. This world is a *Kingdom*, *Daniel* 7. 27. And the *Kingdom and Dominion, and the greatneſs of the Kingdom under the whole Heaven* ſhall be given to the people of the Saints of the moſt High; This promiſe comes in upon the diſſolution of the fourth and laſt Monarchy, both *Eaſt* and *Weſt*, The little Horn that riſeth *after* the Ten, being the *Turk*, and therefore did not the very expreſs terms and circumſtances in the Text, decide it, the Time, the Place, the order of Succeſſion would carry it to be a *viſible and powerful Kingdom*, to be exerciſed here on Earth. The very notion of a Kingdom imports a collection, a *paxo-*

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plia of all delights, but when it is ſaid [the Kingdom] μεγαλωσυνη, yea, *the greatneſs of the Kingdom under the whole Heaven*, it imports an *Univerſal Monarchy*, or the Monarchy of the Univerſe, whereof the four precedent Monarchies were but improperly ſo called by a *Synecdoche*, and this Univerſal Monarchy to be *moſt abſolute*, moſt full, moſt perfect for all felicity and abundance, otherwiſe it could not invite and unite all the Earth, as it ſhall do, for the Kings ſhall bring their glory into it, it ſhall be ſet *in the top* of the Mountains, many Nations ſhall ſay, come, let us go up to the Mountain of the Lord, and they ſhall find themſelves *at reſt here*, and therefore is the reign of the Lord Jeſus celebrated with ſuch joy, by the Spirit of Propheſy, *Pſal. 96.* The *heavens* and the *earth*, and the *Sea*, and the *Fields*, and the *Trees* of the Wood are called upon to *rejoyce* and *ſing*, and ſo in the next, *Pſal. 97.* The Lord reigneth, let the earth rejoyce, let the multitude of the Iſles be glad thereof, ſo that as there ſhall be Righteouſneſs, Peace, and Joy, Heavenly and *Divine* within, which is the whole *ſubſtratum* of your model of Chriſts Kingdom; ſo over, above, and beſides this, ſhall *righteouſneſs* likewiſe dwell in this *new earth*, and ſhall fill all the adminiſtrations of this new World, and the Kingdoms thereof; and *Peace* as the work of this righteouſneſs, and *Joy*, as the fruit of all, theſe are the Myſtical *flowers* and *fruits*, that ſhall adorn this *new* ſtate of things, when the Winter of the Militant and ſuffering ſtate is over and gone.

4. This Kingdom contains in it and under it, *All the Kingdoms of this World*, Rev. 11. 15. Poſſibly *not all at firſt*, but only the Kingdoms of the *fourth Monarchy*, both *Eaſt* and *Weſt*, but in the proceſs of it, it ſhall reap and gather in *all the reſt*: for the Nation and Kingdom that will not ſerve thee, ſhall periſh, *Eſa. 60. 12.* Yea, thoſe Nations

tions ſhall be utterly waſted, the whole Chapter is of it; and in the laſt Chapter of that Propheſy, we are made acquainted with one means, how this ſhall be brought about, *verſ.* 19. where the Lord ſaith, I will ſet a * Sign among them, and I will ſend thoſe that eſcape of them, unto the Nations to *Tarſhiſh*, *Pul*, and *Lud*, that draw the Bow to *Tubal* and *Javan*, and to the *Iſles afar off*, that have not heard my Fame, neither have ſeen my Glory, and they ſhall declare my glory among the Gentiles, He had ſaid before, *verſ.* 15. Behold the Lord will come with fire, and with his Chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire, for by fire, and by his Sword will the Lord plead *with all fleſh*, and the ſlain of the Lord ſhall be many. Then they that eſcape of theſe judgments ſhall be ſent to the Nations who ſhall be armed and inſtructed not only with the Goſpel or tydings of *Chriſts firſt appearance*, but with the tydings of *his ſecond appearance*, and ſhall declare unto them what Chriſt hath done to the *fourth Monarchy*, utterly conſuming it, and making it, as the chaff of the Summer threſhing floor, to be carried away with the wind for ever. (for there will the judgment begin) and this Embaſſy will prevail with many, and thoſe that ſtand out muſt expect the like ſeverity, and to be broken in pieces with the Rod of Iron, as a Potters Veſſel is broken to Shivers. This is no *myſtical buſineſs*, no more then the deſtruction of *Jeruſalem* was of old by *Titus* and *Veſpatian*, nor then the deſtruction of *Heatheniſm* was under the Sixth Seal: Now, if Chriſts Kingdom ſhall do all this, and yet *not concern it ſelf with the world*, I much marvel.

* And what difference between *à Signo*, *& Digito monſtrari & dicier hic eſt.*

5. But this will be yet more clear, if we conſider in the next place, that this time of Chriſt's coming is called the times of refreſhing, and *Reſtitution of all things*, and if all things ſhall be reſtored then as the Apoſtle argues on the

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like univerſal Term. *There is nothing excepted*, there is a diſſolution is firſt to paſs, and that is upon an all too (ſeeing all *theſe things ſhall be diſſolved*, ſaith the Apoſtle *Peter*,) but the work of Chriſt reſts not there, for *nevertheleſs we according to his promiſe look for a new Heaven, and a new Earth*, the reſtitution ſhall be as larg, a reſtitution of all things, where, by the way we may learn that the new Heavens and Earth, are *the ſame Heaven and Earth new caſt*, as I may ſay, to which the word diſſolution doth point, as Plate that is melted down, and caſt in *a new Mould*, and takes a new form, and therefore it is called a reſtitution to its *Priſtine* beauty, integrity, and innocency, though I conceive the pattern to which it ſhall be reſtored, is the pattern *in a higher mount than Paradice*, even that mount where corruption never entred, nor can enter, for it is ſaid, as is the Earthly, ſuch are they that are Earthly, and *as is the Heavenly, ſuch are they alſo that are Heavenly*, and as we have born the Image of the Earthly, we ſhall alſo bear the *Image of the Heavenly*, 1 *Cor.* 15.48.49. Which is a glory far ſuperior to the glory of the terreſtrial *Adam*, and that ſtate of things which was *Mutable and corruptible at the beſt*, and therefore if this renovation were but the reſtoring all things to that ſtate, it could not properly be ſaid, *That it were new*, for *Solomon* ſaith nothing is new, that hath been of time before. Now when and how this great change ſhall be, the Apoſtle tells us, *ver.*53. when this corruptible ſhall put on *incorruption*, and this mortal ſhall put on *immortality*.

6. That which yet farther ſtrengthens this is, *The Redemption of our Body*, which the Apoſtle ſaith, the *moſt ſpiritual Believers*, even notwithſtanding their being poſſeſt of the *firſt fruits of the Spirit*, yet even they *groaning* within themſelves, *do wait for Rom.* 8. 23. and this the Apoſtle

Apoſtle calls *the Adoption*, Adoption is of *Strangers*, whereby the Apoſtle intimates, that till the body be redeemed, we are as *Strangers*, or in a *Strange form and appearance*, not like the Sons of God, as *John* ſaith, 1 *Joh.* 3. 1. 2. Therefore we ſee Chriſt at his appearing, and his Kingdom will concern himſelf about our Bodies, to change them, and make them like his own glorious Body, even as himſelf hath ſhewed us, the pattern in himſelf, in the transfiguration, when his Face ſhone as the Sun, and his Garments were White as the Light, whiter then any Fuller, or Earth could make them. If the Kingdom of Chriſt be wholly Spiritual and Inviſible, and concern not it ſelf about the Body, nor any of our Viſible and ſenſible concerns, how comes it that our Saviour giving an inſtance and repreſentation of his Kingdom and ſecond coming, pitches ſo improperly on a viſible Glory, and an Audible Voice. And yet after all this, the Kingdom of Chriſt, though revealed on Earth, and takeing all the things of the Earth into its Charge, and under its conduct and management, yet is no terrene Earthly Kingdom, but wholly and altogether Spiritual and Heavenly, and all things in this Kingdom are of God, 2 *Cor.* 5. 18. Even our body which we have of him in the preſent ſtate, 1 *Cor.* 6. 19. which ſhall then be a ſpiritual body ſtanding in the Spirit, as in its principle growing out of the Spirit; that quickening Spirit, the Lord from Heaven, as its root, fed and nouriſhed by the Spirit of the Heavenly, ſpringing forth in the Image of the Heavenly, and bearing the Heavenly fruit of the Spirit unto God; and this food, this Life, this Image, this Glory they converſe, and are entertained with in all their Franchiſes, Priviledges, and enjoyments in the Earth, as has been obſerved before upon that Text, *Eſa.* 65. 16. And I hope by this time I need not purge my ſelf of a private intereſt or deſign (for this

is an Universal Monarchy, as the Lightening that passes from *East* to *West* instantly) nor of advocateing for a fleshly Mahumetan paradice, for this is the most holy, and the People are the Saints of the most high.

I should now come to your positive account of this Kingdom, against which, for the main, I have no controversy, the Kingdom of God undoubtedly is well and rightly stated by the Apostle, in righteousness, peace, and joy in the Holy Ghost. You and I may differ in our notions and expressions about some things relateing to these, which being excentriche to the point between us, I shall not be diverted by them from our main business, only find my self (rather the cause I am engaged in) concerned in a more your then implyed jealousie, in drawing forth this inward form and life of the Kingdom, against the outward appearance of it, as if it were an enemy to it, which jealousie manifestly involves this inward Kingdom in an enmity against the outward: and then I am sure they are neither of them the Kingdom of Christ, but an enemy dresst up in the Cloaths of the one, or of the other. It is for Satans Kingdom to be devided, and that not till its fall be near, but the Kingdom of Christ is one, and that which doth *sibi constare*, both within and without righteousness, peace, and joy; let us consult the place, *Rom.* 14. 17. For the Kingdom of God is not Meat and Drink, but Righteousness, and Peace, and Joy in the Holy Ghost. We need look no higher, nor read no farther, the sence is absolute and entire, though the whole Chapter is of the subject, these are not opposed to the glorious visible state of Christs Kingdom on Earth, in the end of the World, but to the then antiquated and abrogated usurpation of Meats and Drinks prohibited by the Law, which were by some set up for the Kingdom of God.

If

If ever we ſaw Satan transforming himſelf into an Angel of Light, it is here, in raiſing a moſt unnatural civil Warr in the very bowels of Chriſts Kingdom, yea, the Father, Son, and Spirit, brought in to deſtroy their own Kingdom, for ſo you call this Trinity of all divine Excellencies.

It is not you (*Sir*) but the Enemy hath done this that hath deceived you, it is paſt his skill or power to draw any one of theſe into the field to appear againſt this Cauſe, for the Kingdom we contend for is not without theſe, nor all other divine excellencies, as I ſhall ſhew you particularly. 1. Righteouſneſs, 2 *Pet.* 3. 13. Nevertheleſs we according to his promiſe look for a new Heaven, and a new Earth, wherein dwelleth Righteouſneſs. 2. Peace, *Eſa.* 9. 7. Of the encreaſe of his Government, and of peace there ſhall be no end. 3. Joy, *Eſa.* 35. 10. And the Ranſomed of the Lord ſhall return and come to *Sion* with Songs, and everlaſting Joy ſhall be upon their Heads, they ſhall obtain joy and gladneſs, and Sorrow, and Sighing ſhall flee away, ſo that they are, but the names, the notions of theſe things, that are banded againſt the Life, the Vertue, the efficacy of them, and that with this deſign, (I ſay not by you *Sir*, I hope better things of you, as the Apoſtle ſaith, but by the Enemy) to keep in the Kingdom of God from making its appearance in the World, to hold it in a ſuffering ſtate under an unrighteous oppreſſive World, as if there were no paſſing from under theſe glorious ſufferings, but we muſt fall into the ſhameful pleaſures of Sin, a moſt unſufferable ſcandal of this pure and holy Kingdom of our Lord Jeſus. I ſhall cloſe with this, if you carry Righteouſneſs, Peace, and Joy in the holy Ghoſt indeed in your banners, we will open our files to them, and they will I am ſure march up with us into this Kingdom of God, unto that glorious and open manifeſtation of

themſelves there, and then let them look to it that ſtay behind, and thus I part with your ſecond Poſition, your third runs thus.

3. Poſit. *The Kingdom of God and of his Chriſt is a free ſtate, a Kingdom of much Light and Liberty, yea, of abſolute Perfection and Glory.*

Of much light and liberty; and why is not this abſolute as well as the Perfection and Glory? The one is ſo as much as the other, but I ſuppoſe you intend that all this light and liberty is only within, Spiritual and Inviſible, for how elſe are we delivered (in the preſent ſtate) from the *World*, from *Death*, and the *Grave*; to inſtance in no more, if this be all our liberty, this is too ſhort an account of the Kingdom of Chriſt, for this is a liberty which the Kingdom of men, which allow us, you may be as holy as you will, and as free in your Conſcience as you will, ſo that you keep them to your ſelves; this liberty a man may enjoy in *Turky*. Again, this liberty makes no proviſion for the Creatures, which have a promiſe of liberty, nay this liberty, ſo far is it from that, that it provides not for all men, but only for Saints, whereas the Kingdom of Chriſt will work out a glorious liberty, for the whole creation in their order, after the manifeſtation of the Sons of God, ſo that you did prudently avoid the term abſolute in this liberty; men in abſolute liberty do not groan, as the whole Creation doth unto this day. Yea, we that have the firſt fruits of the Spirit, ſaith the Apoſtle, even we our ſelves groan within our ſelves, waiting for the adoption, *viz.* the redemption of our body.

Sir, I truſt we are not, and ſhall not be found without our mouths filled with praiſes for this inward Kingdom of God, in the Spirit, in Righteouſneſs, Peace, and Joy in the holy Ghoſt, nor for this glorious freedom and liberty in the inward man, but yet we groan, and are allowed ſo

to

to do, and it is our duty, and the Spirit himself assists us in this groaning, and assists us with his sighs and groanes, which are deeper then ours, for the glorious completion of this Kingdom, and the manifestation of it: In respect whereof, and in comparison with which, our present state is but a prison, and that in two respects, the one respecting the inward, the other the outward liberty.

First in respect of the inward, this Spiritual inward liberty of which you treat, though in respect of the ground and object of it, which is Christ, and the work of our Redemption wrought by his Death) be full and perfect in its self, yet in respect of its Application, it is neither fully given forth, nor but weakly apprehended by us; The times of the full giving forth, being reserved till Christs second appearance, when the light of the *Moon* shall be as the light of the *Sun*, and the light of the Sun shall be *seven fold*, as the light of seven days, *viz.* In the day that the Lord bindeth up the breach of his people, and healeth the stroak of their wound, *Esa.* 30. 26. At present though the *Object* be *uncovered* (in comparison with the times of the Law) yet our *sight* is weak, and therefore our weak eyes need a *Glass*, as the Apostle saith.

2. In respect of the outward. The vision of our *state* is as a book that is *Sealed*. The times of *this world* are the Seales upon it, six of them were open'd long since, the seventh (containing all the Trumpets and Phyalls under it) is opened so far, that there remains but the *last* Trumpet and Phyal, (which sticks but by a little Wax) and then the times of this world are ended, and the book flies open, and then that is written within shall be perfectly manifested.

Now Sir, let me bespeak you in your own words, *p.* 30. "Look not awry upon these things, neither manifest any "manner of dislike or neglect, or carelesness, (*Gallio* like)

about

"about them. And take not the *present* in payment for the *whole*. Look into the ancient *Types* of this Redemption we wait for, they were not meerly *inward* and spiritual, but *outward* also. The deliverance of *Israel* out of *Egypt*, the bringing back of the *Babilonish* captivity. The bringing up of the *Christian* Church from under the *Heathenish* persecution, These were but in part, and shall this glorious Kingdom we expect fall short of these, God forbid: That measure of outward Liberty we enjoy at this day, is by the Prerogative dispensation of this Kingdom of our Lord Jesus which hath set foot in these Nations and will not let go its hold, till it hath wrought out a full liberty and deliverance for us.

I come now to the other part of your third Position, that this Kingdom of Christ is of absolute perfection and glory, which I readily assent to, and the perfection and glory of it to be *greater* than what you instance or describe, but not *actual* in the present state, but only in *hope*, and enjoyed at present only by *Faith*.

I say, first the perfection and glory of this Kingdom of Christ is greater than what you rest in, for the perfection and glory you describe rests in *God*, and in the *Person* of the Lord *Jesus*, and we are interessed in it only by *faith*, for this is all the evidence you bring, or indeed can bring for the absoluteness of this perfection and glory, our imperfections manifold testifying against us, that we are not actually or manifestly perfect throughout in our *whole spirit*, Soul and Body, nor in either part of them, and therefore by the convincing evidence of this imperfection, you are driven to fly to your *Metaphysicks* of *unum & bonum*, & "*verum vel perfectum*, p. 44. and to grant that we *in our* "*selves*, and *of our selves*, are still the *same*, only look what "we are to *God*, that we are *in Him*, and *not in our selves*, "p. 42. and very studiously and industriously you purge your

your ſelf of placing this perfection *in the fleſh*, or in the *letter*, but that it hath its being and foundation wholly and altogether, in the life and power, and ſpirit of the Lord Jeſus, *&c. p.* 47. 48. which is ſo well ſpoken, that I wiſh thoſe that rejoice in your book (as countenancing their dream of perfection) may underſtand it, and come to a better underſtanding by it.

But is this all the perfection we ever look for in Chriſts Kingdom, an *objective* perfection ſhall there be, *two Men* always in us, the *Old* and the *New*, the *Fleſh* and the *Spirit*; ſhall we be always torn and divided, and drawn aſunder by *two Centers*, two *Laws*, the Law of our *Members* rebelling againſt the Law of our *Minds*.

Tis moſt certain our Life, our Perfection, our Glory, ſhall ever be *more objective* than ſubjective, even to Eternity, (that is) our happineſs, our bleſſedneſs, more properly more truly conſiſts in the *Relation* we have to God and Chriſt in the *Union* we have with God and Chriſt, then in any *habit*, qualities, or graces that are wrought in us, or by infuſion imparted, or communicated to us and with us, elſe what means the *Beatifical Viſion*. But there is a vaſt difference between the *way of apprehending* this glorious, full, and perfect object of all bleſſedneſs, now in the preſent infirm ſtate, and hereafter: We now *walk by faith*, (ſaith the Apoſtle) not *by ſight*, but then we ſhall walk *by ſight*, and not *by faith*; while we walk by faith, the object is at a *diſtance*, for faith is the evidence of things *not ſeen*, the ſubſtance of things hoped for: now hope that is ſeen is not hope, for what a man ſeeth, why doth he yet hope; for therefore faith is not *ſight* properly, though the Apoſtle calls it a ſeeing *in a ſort*, becauſe it makes a kind of *ſupply* of the want of ſight, yet 'tis but a dark, but a weak ſight, and therefore ſays he, we now ſee through a Glaſs *darkly*, for the weakneſs of the ſight, and the remoteneſs

of

of the object, the glaſs is needful. The Lord Jeſus his Perſon, his tranſactions, is in this our preſent ſtate but as a *glaſs*, through which we ſee God, and this glaſs is very *remote*. He is in Heaven, and we now ſee him not, (as the Apoſtle *Peter* ſays, 1 *Pet.* 1. 8.) and there will abide till the times of the reſtitution of all things, and we only ſee him by Faith through the *revelation* of *Scriptures*, the *repreſentation of Ordinances*, and the *ſpiritual form* of himſelf brought forth in our hearts by the Spirit, this is *another glaſs* that conveys the eye-beams to the glaſs of his *Perſon*, and to his *Blood*, which he hath carried into the *holy place*, and to his *Glory*, that as our Forerunner he is there entered into for us; ſo here is *glaſs upon glaſs*, or one glaſs ſerving to another, but all this while we ſee not the *Face* of *God*, but as in a glaſs, but our Lord Jeſus in his ſecond appearance will then be no longer *a glaſs*, but the very *face of God* unto us, then we ſhall not converſe with him, through the forementioned glaſſes of Scriptures, of Ordinances, of Graces, or his ſpiritual Form begotten in our hearts but ſhall *ſee face to face*, and *know* as we are *known*; the Perſon of the Lord Jeſus ſhall then give forth unto us, the very Face, the very Image, the very Life, the very glory of *God*: therefore it is ſaid, he ſhall come in the *glory of the Father*, this was that he ſaid to *Mary*, *Touch* me *not* for I am *not yet* aſcended to my *Father*; and this was that he ſaid to his Diſciples, I will not drink henceforth of the fruit of this Vine until *that day*, when I drink it *new* with you in my *Fathers* Kingdom. *Mat.* 26. 29.

And when we ſhall thus *immediately* converſe with this ever bleſſed and full *object*, God our Father ſhining forth, giving forth himſelf nakedly, immediately fully through the Perſon of our Lord Jeſus (his eſſential Image) how great muſt the fruit of ſuch a ſight, of ſuch a converſe with *God* needs be, how unſpeakably great muſt that

glory

glory be, that ſhall then be revealed in us? Chriſt is in full glory already in *himſelf*, but he hath not his full glory *in us*; nay, how ſmall a portion hath he of it: did not the *Scriptures* ſo abundantly teſtify of our imperfection, our meanneſs, (were not our infirmity ſo great a part of Scripture *Revelation*) our own ſenſe and feeling, our own *experience* might ſuffice to acquaint us with it, but ſo utterly imperfect are we, that we are not capable of our own *imperfection*, without Scripture Revelation, nay, without *Spirit Revelation*; and is this to be boaſted as a ſtate of perfection? I will be bold to ſay, The *greateſt* perfection now is to *know our imperfection*. They are the *moſt perfect* men that *ſee moſt* of their *imperfection*.

But ſhall we never attain a further perfection, then a ſence of imperfection? Is this *all the glory* to be revealed in us, the revelation of our *ſhame*? no, nor the *covering* of it neither, by a Robe of imputation. That Kingdom of *God* that is in us now in *ſuffering*, muſt be in *Reign*, in Triumph, in Victory, *Iſa.* 25. 8. There is a victory in *Faith* in the preſent time, that ſtays the Soul, but the victory of Faith *ends not* the Battle, but looks to this victory of *that day* of glory, when the judgment that was *given for us*, in Chriſts death, or rather in his Reſurrection, ſhall be *brought forth unto victory*, when our *right* ſhall be acknowledged, and all our Rights, Priviledges, Immunities, all the glorious *Acqueſts* of our great Captain the Lord Jeſus, ſhall be given forth, *paid in*, and performed to us: All the promiſes, all our hopes, the *hope* of righteouſneſs by faith, that Believers through the Spirit, have *waited for*, all along to that day; when all the *work* that *Sin* hath made, all the works of the *Devil*, All this *dark* ſcene of *wrath* and trouble that came in by *Sin*, All theſe waters of the *curſe*, that have covered the face of the Earth ſince the *Fall*, ſhall all be *dryed up*, and paſs away for ever. This, and not

Iſa. 42. 1, 3.

Gal. 5 5.

1 Joh 3 8.

any thing ſhort of this, is the *abſolute* perfection and glory of Chriſts Kingdom.

You will not ſay that this is *actual* and preſent, it neither
1 Pet. 1. 13. is nor can be ſo, becauſe it is that grace that is *to be brought* unto us at the *Revelation* of Jeſus Chriſt, as the Scriptures abundantly acquaint us. It is ſo appointed by the Father. It is his *good pleaſure*, which is enough to ſtop any further enquiry. God is *Love*, and as *free* as we can deſire, hath given us *all things* pertaining to *life* and *godlineſs*, but 'tis
2 Pet. 1. 13 through the *knowledge* of *him*, even our Lord *Jeſus Chriſt*.
1 Joh. 5. 11. 12. He hath given us Eternal life, but this Life is *in his Son*. He that hath the *Son*, hath *Life*. He that hath *not* the Son, hath not *Life*. All his communications to us, are by and through his *Son*, and he hath cut out his work for
Joh. 12. 49. 50. ch. 14. 31. him, both for his *firſt* and *ſecond* appearance, and Chriſt takes it, and finiſhes it up, as his Father gives him com-
Act. 17. 31. mand. He hath *appointed* the day when he ſhall *judge* the world, and when he ſhall *ſave* his people, and that is at his *ſecond appearance*, Heb. 9. laſt. And this work of *Salvation* can no more be performed (ſo as God will have it be for his full glory, and our full joy,) without Chriſts *perſonal* appearance the *ſecond* time in glory, then the work of *reconciliation* by his death could be without his coming in our *infirmity* the firſt time, and therefore the Apoſtle in *Gods* behalf engages, that *God ſhall ſend him again*, Acts 3. and he ſhall *bring him again* into the world, ſaith the Author to the Hebr. ch. 1. 6. Indeed the Salvation, the Change, the glory is *too great* for any hand to bring, but *Jeſus Chriſt* in *Perſon*. But of this we may have occaſion to ſpeak more ere we have done. I come to your fourth Poſition.

4. Poſition. 'That the Kingdom of God, and of his 'Chriſt, is a Kingdom of much meekneſs and gentleneſs, 'and goodneſs, and heavenly moderation in all the various 'appearances, or adminiſtrations of it. This

289

This position, and all that stands under it, is of so *Mild*, so *Humane*, so *Generous*, so *Christian* an aspect, that I shall desire even to be found peacably and amicably comporting with it, and I thought to have passed it in silence without a word more, but yet to prevent any misunderstanding, and that I be not by this *Applaudatory* Testimony involved in any *Concession* prejudicial to my *Cause*, give me leave to subjoyne these two or three *Animadversions* following.

1. That though Christs Kingdome be a Kingdom of much meekness and gentleness, and goodness, *&c.* Yet that Christ is a *Lyon*, as well as a *Lamb*; and that this *Lamb* hath his *Wrath*, as well as his *Meekness*, *Rev.* 5.5. and *chap.* 6. 16. And that his *Enemies* must expect to feel the one, as his subjects, servants and *friends*, shall find the other.

2. That both the Gentleness, and the wrath of the Lamb have their *times* and their *seasons*, and each is beautiful in its season, the *present* time, or the times of the *militant* state, are times while the *gentleness*, the patience, the *long-suffering* of God, waits upon his Enemies, and all that time, he sheweth *hard things* to his *people*, giving them the wine of *Astonishment*, lifting up the right hand of their Adversaries upon a most excellent *Councel* and design (that must be acknowledged) such as will turn to the eminent and *superlative* advantage of his people and *interest*, and to the repenting of his Enemies, and making his judgment more *clear* and *conspicuous* upon them, for when patience hath had its perfect work, then the Lord will not hold his peace. He breaks his *painful* silence. He crys out like a *Travelling woman*, he devours, he destroys *at once*. His Throne is like the *fiery flame*, and his wheeles as burning fire, a fiery stream issues and comes forth before him, *Dan.* 7.9. 10. (as we had a *figurative* representation

Isa. 42.13, 1[illegible]
Dan. 7.9, 1[illegible]

 from

from mount *Ætna* some few years agoe) from which place of *Daniel* it is probable the Apostle takes the *Description* of our Saviours appearance, 2 *Thes.* 1, 7. When the Lord Jesus shall be revealed from Heaven with his mighty Angels in *flaming fire*, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his *power*, when he shall come to be glorified in his Saints, and to be admired in all them that believe in that day. And this is the *proper season* of Christ's glorious *visible Kingdome*, which the Book I sent you drives at, and this is the *proper appearance* of Christ, and his aspect towards Enemies, and therefore called the *terrible* day of the Lord; till then the Kingdome, the People, the Interest of the Lord Jesus, are that stone, that is *refused* by the builders, that the Princes and the Prelates *fall upon*, and seek to *remove*, but cannot, but instead thereof break themselves upon it, it hath borne all the fell blowes of the *Roman Empire*, both *Heathen* and *Papal*, and all the *kindreds* of the *Earth* from the primitive dayes until now, but this stone, under all its misusage, like the *Palm-tree*, shoots the higher; as *Israel* in *Egypt* multiplyed the more, as their oppression grew, till it becomes a *mountain*, and then it shall fall upon those that have fallen upon it, and *grind* them to *powder*, *Mat.* 21, 44.

3. Though in this day and Kingdom of patience (which measures the militant state) neither doth the Lord, nor must the servant of the Lord strive, much less strike nor use the *Sword*, or any violence to *propagate* Religion, or to *displace* the powers of the world, (how much soever they suffer under them) yet Christ hath all along in a most *clean* unblemished righteous way of proceeding come upon these his, and his Churches Enemies, and hath raised up adversaries

versaries against them, who have avenged the Churches quarrel upon them, as he raised *Cyrus* against *Babilon*, and many times he gives these *Nimrods* up to the invasion of the *Civil* rights and liberties of men, whereby they give men a just quarrel against them, and thus he *divides* the waters, and makes way for his ransomed ones: the *earth* helps the *woman*, though the earth designs it not, and the wicked are *snared* in the works of their *own hands*, as you very well observe, and I do but fall in with you in this observation, (*p.* 50.) then which you say, there is not a more pleasant sight in all the world, in which admirable judgments of God, *Mens* cause is *one*, but *Gods* cause is *another*. Psal. 78. 13. Rev. 12. 16. Psal. 9. 16.

4. Though the Spirit of this Kingdom of Christ doth not carry forth the Subjects of it to War or *violence* for *Religion* sake, (that is to avoid *personal* suffering, or to *impose* their light upon others) but they leave God to perswade *Japhet*, and to *aveng* their injuries of that kind) yet it doth not make it unwarrantable or unlawful for them in a cause of *civil liberties* under *lawful* powers that shall take up the *defence* of their Country, and their *established* laws and liberties to use the material Sword; for by being the Subjects of a *higher* Kingdom then this world, they are not *discharged* from the duty they owe their Prince, their Country, themselves *as men*, in case of unjust *invasion* or *usurpation* within, or from without, but are the fittest and best instructed men to use the Sword aright, their *civil* relation to humane Society, being not dissolved, but *improved* by this higher relation, and therefore Christ himself disowns not the title of a *Warriour*, but is called, The *Lord of Hosts*, and in *righteousness* doth he judge and *make War*. Rev. 19 11.

5. Though it be none of the *praise* of the friends and followers of this meek and lowly suffering Lord, while he hath

hath patience with his perſecuting and oppreſſing Enemies to *anticipate* his judgments, and to be taking the Sword into his own *private* hands in their own time and ſeaſon; yet let us exerciſe that gentleneſs and moderation as not to caſt off all ſuch who are in their judgments too ready, *too officiouſly* to employ themſelves this way, in *zeal* for Chriſt, though not according to *knowledge*, it being an error that may be found in a *Diſciple*, as you know it was in *Peter*, who when his Maſter was apprehended, drew his Sword, and laid about him, and ſmote off the right ear of *Malchus*, and was but the ſame ſpirit that was found in other of the Diſciples, that would have called for *fire from Heaven* upon thoſe that would not receive their Maſter in that tender he made of himſelf to them, and of his ineſtimable Treaſures, ſufficient is the rebuke which our Saviour gives to ſuch, *They that take the Sword* (in this way, and without his Warrants) *ſhall periſh by the Sword.*

Mat. 26. 52.

5. Poſition. Your fifth and laſt Poſition is, 'That 'the Kingdom of God, and of his Chriſt, is an unlimited 'Kingdom, a boundleſs Prerogative, not capable of any 'reſtraints, or confinements, or limitations whatſoever. In this Poſition you neceſſarily engulph me in great *deeps*, wherein the Lord be our *Pilot*, and bring me off ſafe. Your Poſition bears an *Antitheſis*, or oppoſition to the glorious and *viſible* manifeſtation of Chriſts Kingdom in the *end of time*, while you make it *alike*, through *all time* as in *Eternity*.

5. Poſition.

I muſt therefore here firſt diſtinguiſh the Kingdom of *God*, and the Kingdom of *his Chriſt*, and then ſecondly, diſtinguiſh the *times* and *ſeaſons* of both theſe Kingdoms, for they have *one* ſtate in *Eternity*, and *another* ſtate in *time*, and in time there are two ſtates, one in *ſuffering*, and the other in *triumph*.

1. Firſt then I ſay, there is a Kingdom of God, and a Kingdom

Kingdom of his Chriſt, and theſe are diſtinct Kingdoms: You know (*Sir*) the glorious *perſons* in the Trinity of the *Godhead*, are rightfully *diſtinguiſh'd* though not to be *divided*. So may the Kingdom of God, and of his Chriſt.

2. The Kingdom of God, is that which is exerciſed by the bleſſed *Trinity*, the Father, the Son, and the Holy Ghoſt, entirely *within themſelves* in the *unity* of the Godhead, where God and his Kingdom, God and all his works *are one*. This is the *Original* Kingdom, the *head* of all; here both *God* and his *Kingdom* are properly inviſible to any created Eye, or underſtanding dwelling in *thick darkneſs*, as *Solomon* ſaith, poſſeſſing all entirely to and within himſelf in an *incommunicable* glory; this is properly the Kingdom of *the Father*. 1 Kings 8.12.

The Kingdom of Chriſt is the *Mediatory* Kingdom, wherein Chriſt as *God-man*, is ſet up from everlaſting in Heaven, in a *heavenly* ſtate and glory, to make forth to *created* underſtanding the inviſible glories of *God*, and of his *Kingdom*, as a *living Image* and repreſentation thereof. Of this ſtate of Chriſts Perſon and Kingdom before the world, *Solomon* ſpeaks by the Spirit in a moſt high and divine ſtrain, *Prov.* 8. from *v.* 12. to *v.* 32. and our Saviour himſelf *recognizeth* it, in thoſe expreſſions of the *Son of Man in Heaven*, and in that Prayer, *Joh.* 17. Glorify thou me with the glory *I had with thee before the world was*. And the Apoſtle *Paul*, *Phil.* 2. ſaith, He was *in the form of God*. Both theſe Kingdoms, which are one, though diſtinguiſhed, are *eternal from* eternity, and *to* eternity, ſuffering no dammage or diminution by time, or any the chances, changes, or injuries of time. In both which *known to* God, and known to Chriſt, *are all* their *works from the foundations of the world*. In the Kingdom of *God*, (there) Chriſt as a Myſtery, and all things elſe created and increated, lay in the Boſom of the *Father*. In the Joh. 3. 13. Act. 15. 18.

Kingdom

Kingdom of Christ (in this Heavenly state.) The world, and all the times of it, lay in the *Mediatory* bosom before they were brought forth into *actual* existence in themselves. So the Apostle saith, We were *chosen in him before the foundations of the world*, and he is *before all things*, Col. 1. 17. and in him all things consist, and stand in a most harmonious frame, and he is the *head* of the body, the Church, who is the beginning, and *the head of every man*, the head of this world. In this state is Christ properly the *root of David*, and of all things, which lay eternally as a *Mystery* hid in him, (and there lay *his own humanity*, which in time he was to take up of the Virgin) as *He* and all his *Mediatory* Kingdom and glory was a mystery *hid in God*.

Eph. 1. 4.

1 Cor. 11. 3. Rev. 5. 5. 20. 16.

Eph. 3. 9.

But now in the second place, there is a state of this glorious Mediator, and of his Kingdom *revealed on earth*, which is properly the Subject of our debate, that the will of God may be done *on Earth*, (by the Son of Man on earth, and in the state of his Kingdom *on earth*) as it is done in *Heaven*, in and by the Son of man in Heaven, and in the heavenly state of his Kingdom there, which is the second Petition that follows in that Doctrine of Prayer, which our Saviour instructs us in immediately following upon the first. *Thy Kingdom come.*

Now this Kingdom of Christ may also be considered in a twofold state, *viz.* In a state of *exercise* and suffering, and this state lasts from the *fall* of man (who being set in honour continued not,) and runs down through all the times of this *degenerate* world till Christs *second* and glorious appearance, and is called by *John* in his Revelation, the *Kingdom* and *Patience* of Jesus Christ.

1 Rev. 9.

The other state of Christs Kingdom is, the *Victory* and Triumph, *Esa.* 25. 8. when he (even his *Father*, who hitherto worketh with the *Son*, and the Son worketh also)

Joh. 5. 17.

shall

shall have put all *Enemies* under his Feet, and shall put down *all Rule*, *Authority*, and *Power*, as it is *inimical*, or contrary to him, and this state of the Kingdom is called *Peace*, *Esa.* 9. 7. and *rest*, ch. 11. 10. his rest shall be *glorious*, and this properly is that Kingdom, whereof we enquire. Now Sir, having premised this distinction of the Kingdom of God, and his Christ, let us apply it. This state of *Christs Kingdom* in peace, in rest, and victory in the visible manifestation of it, to every created understanding and eye, you can by no means say, was *from everlasting*, nor hath been all the times of this world, but hath its *proper* times to be exhibited, and those in the end of this old corrupt degenerated world: by its appearing it will make all things *anew*, and will be the *restitution* of all things. 1 Cor. 15. 24 27.

That which may be a vail before our eyes, in discerning this Truth, is the glorious things that are spoken of this *present* state of the *City of God*, and the *Kingdom* of *Christ* in the present state of it *in Faith*, in which it is truly a *Kingdom*, though a *suffering Kingdom*, and *gets the better* of all its opposers, though not without *blows and blood*, and it gives rest and peace to all the subjects of it (*mystical*, *inward*, and spiritual rest and peace, in the midst of enemies and troubles) for we which have *believed*, do *enter into rest*, and rejoyce with *joy unspeakable* and full of glory, and our minds are kept in *perfect peace*, even with a peace which *passeth all understanding*, and so *Christ* rules in the *midst of his Enemies*, and God hath given us *the Victory*, through our Lord *Jesus Christ*; yea, *we are come to Mount Sion*, the city of the living God, the heavenly Jerusalem, and *are set down with Christ* in heavenly places, having *overcome* the world by *Faith*, and the *Prince* of *this World* is *judged* and *cast out*, and we inherit all things. Heb. 4. 3. 1 Pet. 1. 8. Isa. 26. 3. Philip. 4. 7. Psal. 110. 2. 1 Cor. 15. 57. Heb. 12. 22. Eph. 2. 6. 1 Joh. 5. 4. Joh. 12. 31. 16. 17.

But we must remember all this glory is *in death*, and suffering, and under the *Cross*, both inwardly and outwardly, and all the life and glory that we feel, and experience, is but to carry us up, under the *Cross* and *dying of the Lord Jesus*, as the Apostle at large discourses, 2 *Cor.* 4 from the 7. verse to the 15. and in that refreshing Ordinance of *the Supper*, we shew forth *the Lords Death* till he come, which death, being the gate of life, all Believers in their successive generations are passing through, and will or must be so, *till the Lord come*. This is the gate to the *City*, *Rev.* 22. 14. call'd there [*Gates*] because through *many tribulations*, we must enter into the Kingdom of *God*, and as *Christs* suffering was his great *Obedience*, called obedience *unto Death*, and is that which is meant by that phrase, [*Lo I come to do thy will, O God.*] So this is the doing of Gods will and commandments by Believers, the *presenting* their *Bodies* a living *Sacrifice*, thereby proving (by experience) the good, and acceptable, and perfect will of God. This is the way to the *City*, which the fool (that is drunken with the Spirit of this world) knoweth not.

But whatever any that are truly *regenerate*, may in a fluster of *mystical* Wine, or under a strong *engagement* to maintain their opinion, and to make good their *prejudice* against the expected glory, witnessed by others perhaps weakly, and with a mixture of offence) I say, whatever such may say of a fulness and sufficiency in the present State, yet when they come to themselves, they will find there is no Son whom the Father receiveth and *chasteneth* not, yea, that is not (in the ordinary tenour of Gods dispensation to him) held under the *Cross* in one kind, or other, and chastened *every morning* with chastisement of one sort or other. If his outward condition be prosperous, he is exercised with inward temptations, or withdrawments, whether he feels it or no, and tis so much the

more

more grievous (in a right underſtanding) if he feel it not, and this upon that high and indiſpenſable account and law of conforming us to the Image of the firſt born, the Captain of our Salvation, who was *made perfect by ſufferings*. Rom. 8. 29. Heb. 2. 10.

And I believe (Sir) you are not without your exerciſe in this kind, though you thus ſpeak, and write as if you were in the Kingdom Triumphant, and not Militant.

And in this ſtate of continual dyings, if we had not *rich* and *ſtrong Cordials*, we ſhould never endure. It is certain, we have as much as we ſhall have in Heaven, in reſpect of the *ground* and *object* of our rejoycing, we have the ſame *God* and *Father*, the ſame *Jeſus* our *Head* and *Bridegroom*, the ſame *Spirit* our *guide* and *comforter*, the ſame *eternal things* to look to, to reckon upon the Covenant *ordered in all things*; *and ſure we are*, what ever we *ſhall be*, as to the *eſſence* of our ſtate, the *Sons of God*, we have as true, as firm a *Right*, as ever we ſhall have, as glorious a *righteouſneſs* covering us all over; we are not *in the fleſh*, but in the Spirit, if the Spirit of *God* dwells in us. 1 Joh. 3. 2. Rom. 8. 9.

But alas Sir, our *ſight* of theſe things is *weak*, they are therefore but an *αἴνιγμα*, to us a *Riddle*; we *are*, and we *are not*; we *have*, and *have not*; we *live*, and *live not*.

I confeſs we are to be blamed and ſhamed, that we *improve* theſe glorious ſupports no more, that we live at no higher a Rate, that we appear in no better *Equipage*, no more anſwerable to the grace, the *bounty*, the benificence, the munificence of our heavenly *Father*, (who from the *magnificent glory* hath called to us in *Chriſt*, when he called him his *beloved Son*, in whom he was *well pleaſed*) no more anſwerable to the care and concern of our *Lord Jeſus*, who ſpeaks to us *from Heaven*, from his exalted ſtate, calling to us to *live*, and be of good chear *becauſe he lives*. Heb. 12. 25.

But alas! the way up into this activity and ſtrength of faith, is *not in man*, much leſs is it in overlooking, *overbearing*, ſuppreſſing, denying the *loud voice*, and witneſs of our ſtate of *infirmity*, which is the general voice of *Scripture* and our own experience, but in owning, in lying down into our own *ſhame*, and bearing our *reproach*, and then will his *ſtrength* be perfected in weakneſs, and whereſoever the *Carcaſe* is, thither will the *Eagles* be gathered together, *ſelf-ſufficiency*, ſelf riches, ſelf fulneſs, makes the Soul *poor*, kills the life and *activity* of Faith. The Eagles of *Reſurrection-life* and glory deſcend upon the Carcaſe of a *ſelf-annihilated* Chriſtian. Therefore ſaith the Apoſtle, *When I am weak, then I am ſtrong*: So that we moſt conſult our true intereſt, or the intereſt of our true life, when we receive the *ſentence of Death* in our ſelves, when we ſink down into the death, lye down into the grave of Chriſt, with Chriſt, when we deſpaire in our ſelves. And therefore (Sir) give me leave here to be free with you, what voice is that I hear, *pag.* 36. where upon my words [Alas! we ſee either but darkly] you retort; 'Alas for us indeed, if it 'were only ſo, you go on, But pray (Sir) what do you 'mean by we, we that are in a Goſpel ſtate, we that are 'called out of darkneſs and ſlavery, into the marvelous 'light and glorious liberty of the Son, or Sons of God. Are 'we ſtill in darkneſs? or do we ſee things but through a 'glaſs darkly? Are we ſtill in bondage to any thing of im-'perfection? I deny it abſolutely.

2 Cor. 12. 9. Mat. 24. 28.

Joh. 9. 40. 8. 33.

Anſ. Are *we blind alſo*, ſaid the Phariſees, *we* were *never in bondage* to any man, ſaid the *Jews*. (Sir) I do not rank your *Perſon* and *Spirit* with them, I know you are of another Spirit, though I parallel your *Speech*.

Imperfection is one thing, and *bondage* to imperfection is another, as corruption, and the bondage of corruption

are

are two things. Again, the Gospel state may be considered in its *militancy* and in its *victory*. The former state of it may, doth most acknowledge imperfection, corruption *residing*, remaining though not in bondage thereto. The latter state will put it off, and lay it aside for ever.

The present imperfection is not in *faith*, as it is a grace, *a gift of God*, for to faith, *all things are possible* where it hath its *perfect* work, and is not resisted. By faith *Enoch* was *translated* that he should not see death. But faith was never ordained to make *infirmity not to be infirmity*, but to *support under it*, till the season be come to put off infirmity, and therefore *Enoch* when he was taken to *Vision*, was *translated*, and did put off the infirmity of the flesh, and was translated to vision of the object, which he before saw but by faith. Mark 9. 23. Heb. 11. 5.

Much less is the imperfection in the *object*, which is *perfective* even of the *subject* into which it is received, but not while it is there only in faith, but when it shall be seen and enjoyed *adaquately*; so that the perfection of the believer, (as the Gospel throughout witnesseth) is, when *he and his object meet* in a visible, sensible, full, and *adaquate fruition*, when both *he*, *and his sight* are perfected together by the glorious appearance of Jesus Christ in his *adaquate person*, as *God-man*. Else what is the meaning of the Apostle, when that which is perfect is come, 1 *Cor.* 13. and when Christ who is our life shall appear, *Col.* 3. 3. and when he shall appear, we shall be like him, 1 *Joh.* 3. 3. which he in that place of the Corinths exemplifies by the comparison between a *Child* and a *Man*, upon which you interrogate, 'Is there no such man? or are there no such 'men now alive, or any where to be found? If there be (Sir) I pray shew them, or tell us where we may find them, else your question is vain. 'It is not your God 'forbid, Sir, that you or I should think so, that makes

'any

any evidence of it, nor what you ſubjoin, that then Pro-
'phets and Apoſtles, and Evangeliſts, and Paſtors, and
'Teachers, might all with one voice cry out, and com-
'plain, we have laboured in vain, nor what follows of Chriſts aſcending, and giving gifts to men, for the perfecting of the Saints; for *faith* and *viſion* muſt eternally remain diſtinct; faith was never ordain'd to give forth that perfection that is reſerved to viſion; faith is perfect *in its kind*, that is, it carries us up to Chriſt, to enjoy a *relative* perfection there, and the Prophets and Apoſtles, as to that, have not loſt their labour, but it doth not *ſubjectively* reveal, or bring forth perfection *upon us*, that is reſerved for viſion.

I know there are that fancy and imagine themſelves to have *attained*, or at leaſt do aſſert it in *Theſi* (that ſome have, and that more may attain that perfection) but come to the *Hypotheſis*; Have they themſelves attain'd it, I have not met with that confidence in any to aſſert it, nor ſhould I ever the ſooner believe them, if they ſhould, For this perfection is a *Feaſt*, that is not to be opened till the *gueſts* are *all come*, and the houſe of God is *full*, nor till Chriſt the *Feaſt-maker* is preſent among them *viſibly* and glorioufly.

For as much as this point of the time of Chriſts glorious Kingdom on Earth, is of ſo main conſequence, as that which will ſtrike ſo great a ſtroak in the controverſie depending between us, I ſhall therefore, according to the evidence that ſhines forth unto me in the Scriptures, clear this up more particularly with the grounds of it.

1. And my firſt ground is, that for all the works of God done *under the Sun*, (his works of Salvation, as well as Judgment) there is *an appointed time* as *Solomon* ſhews at large, *Eccl.* 3. 1. and ſo on. Therefore the Church dealing with God about her deliverance, urges it upon

this

this ground, Thou wilt, or thou ſhalt ariſe, and have mercy upon *Sion*, for *the time to favour her, even the ſet time is come*, *Pſal.* 102. 13. The inſtances are ſo copious and known for this, that it were loſs of time to inſiſt on them *Iſraels* deliverance out of *Egypt* was ſet for the time, and God kept his time to a day, when the 430. years were expired, *the very ſame day* did God bring them forth by their Armies, *Gen.* 15. 13. *Exod.* 12. laſt, their deliverance from the *Babiloniſh* Captivity was ſet and promiſed after 70. years, and was punctually obſerved, ſo for our Saviours Incarnation, it was in the *fulneſs of time*, and when he entred upon his Miniſtry, he makes this way for himſelf, to be received by them, *Mark* 1. 15. *The time is fulfilled*, and the Kingdom of God is at hand, Repent ye and believe the Goſpel: what can be plainer than this, that there is a time and ſeaſon, for every ſeaſon and manifeſtation of the Kingdom of God. This was the time for Chriſts firſt appearance, there are times alſo (proper times) for his ſecond coming, and his illuſtrious appearance, 1 *Tim.* 6. 14. 15. which in *his times* (or in its own or proper times (ἰδίοις καιροῖς) he ſhall ſhew, if it were not ſo, (if the iſſuings forth of all Gods counſels and purpoſes were not *tymed*) what mean all thoſe *times* that are ſet in *Daniel* and the *Revelations*. Indeed the time is not always *reveal'd to us*, but it is always *appointed with God*, and therefore ſometimes the Spirit ſpeaks only in general, as *Dan.* 11. 35. 36. and *Habak.* 2. 3. For the viſion is yet *for an appointed time*. And of that *day* and *hour* knoweth no man, ſaith our Saviour, *Mark* 13. 32. which yet ſhews the day and hour *is ſet* for his ſecond coming. And though this Scripture may ſeem to dath our confidence of knowing it, becauſe it is ſaid, no not *the Angels* which are in Heaven, neither the *Son*, but the *Father*. The anſwer is ready, that as we could not know it without the Son, (or till it

was

was reveal'd to him) ſo he having received the knowledge of it, (as he did of the whole Syſtem of the revelation after his aſcention) we are upon thoſe advantages now that Chriſt himſelf was not *in the days of his fleſh*, when this was ſpoken. Chriſt in his *humiliation* was in all things *like to us*, but now all things are naked and open to him; and *he ſent and ſignified* his revelations by his Angel to his Servant *John*, *to ſhew to his Servants* the things which muſt ſhortly come to paſs, and *John* (according to command) hath left them on Record for us, and bleſſed is he that readeth, &c. for the time is at hand. So that it is clear as the Sun, that though God hath his *foreknowledge* of all things in Eternity, and though Chriſt was *the Lamb ſlain* from the *foundation of the world*, yet in the making forth and *exhibition* of the works and wonders of God to men, there is a *time ſet* and appointed for every purpoſe *orderly* to appear, and give forth its voice, and particularly, expreſly, and eminently, the Apoſtle ſaith of this day; for as much as he hath *appointed a day*, wherein he will judge the world in righteouſneſs by that man whom he hath ordained, *Acts* 17. 31.

2. The time for the exhibition of the glorious ſtate of this Kingdom, is *the ſecond*, the *viſible*, the *illuſtrious* appearance of Jeſus Chriſt, 2 *Tim.* 4. 1. *Who ſhall judge the quick and the dead at his appearing*, and his *Kingdom*, where his appearing and his Kingdom are joyned together, as contemporating and commencing together at the ſame time, not his firſt appearance, which was then paſt, but his *ſecond* appearance ſpeaking of it, as to come, and therefore ſaith (ſhall judge) in the *future* tenſe.

For the further clearing of this, let any one that is in good earneſt, ſet himſelf to conſider how probable or likely it may be, that the *glorious ſtate* of Chriſts Kingdom can be exhibited without the *perſonal revelation* of the Lord

Jeſus

Jesus in Glory appearing in it. I am sure, in that *foretast* given of it in the *Transfiguration* our Saviour's *Person* bare the great eminent part, according as in the intimation he gave of it before hand by his words, might be concluded and expected, for though *Mark* who wrote to *Greekes*, and in the Greek Tongue say only, there are some standing here who shall not tast of Death, till they see the Kingdome of God *come with power*, yet *Matthew* who wrote to the *Jews*, and pend his Gospel in *Hebrew*, dilivers our Saviours intimation with this Accuracy of his *person* to appear in it, *Mat. 16. ult.* Till they see the *Son of man comeing* in his Kingdom. That action was a little *Model* or draught of Christs Kingdom; and therefore whatever was there, we may conclude will be in Christ's Kingdom though there (to be expected) in a *larger figure*.

Now in the transfiguration there was, the *person* of Christ in a Glory *beyond* what the Disciples could well *bear*, and that not only on his *countenance*, but his *Garments*. Then Secondly, there were *Moses* and *Elias* in glory, representing the Saints departed whom God shall bring with his Son at his next appearing, and then there were *Peter*, *James*, and *John*, as representing the whole number of *Disciples* or *Surviveing* Saints, and there was between both these *departed* and *Christ*, and between *Christ* and his Disciples, *familiar converse* and discourse in, and during that Scene of Glory.

Now such as the *earnest* is, such must the *full payment* be in the same Coyn, it were a grand *Solecism* to state, a glorious Kingdome of Christ with out Christ, appearing in glory in that Kingdom, and therefore *David* in the prophetical view he takes of this day, *Psal. 68. 17.* Sees *the Lord among them as in* Sinai, in the holy place; and the Prophet *Micah* when he sees by the same spirit the full

reduction of *Iſrael*, ſees their *King paſſing before them*, and the *Lord on the head of them*, *Mich.* 2. laſt. But Secondly, how can it be otherwiſe, but that the Lord muſt appear from Heaven in this glorious ſtate of his Kingdom, becauſe of the great the Stupendiouſly *great* and ineffable *works* that are then to be done, the *miniſtry* and effecting whereof is committed to Chriſt, and to this his glorious appearing, ſo that here is a complex argument, the things to be done are *ſingular* rare extraordinary effects, and they are ſuch as will yeild to no power, but that of the Lord Jeſus in perſon, as the raiſing of the dead and the judgment of the quick and dead, and the changing of the ſurviving Saints, there is no man in his wits will ſay theſe are the works of every time, nor of any times, but *Chriſt's*, being reſerved to thoſe times for the glory of Chriſt, and of his appearance, as it was his voice that ſhook the earth at the giving of the Law, ſo it is his voice that muſt now ſhake Heaven and Earth both, *Heb.* 12. laſt. It is his Voice muſt raiſe the dead, *Joh.* 5. 28. Not only the Myſtical dead in Sins and Treſpaſſes by his miſtical or *Spiritual* voice put forth in the Miniſtry of the Goſpel, (of which he may be underſtood to ſpeak *ver.* 25. in manifeſt difference from his way of ſpeaking here,) but the dead properly, and therefore, whereas of the other he had ſaid, *ver.* 25. The hour *is coming, and now* is. He ſaith not ſo of this hour, *ver.* 28. that it *now is*, but that it *is coming*, which is meant of his perſonal voice even as by his perſonal voice he raiſed *Lazarus*. This is indeed marvelous in compariſon wherewith the other, though very marvelous, yet hath no marvel in it, (and therefore our Saviour ſays, marvel not at this) yet Chriſt having ſaid it, who ſhall dare to queſtion it.

So likewiſe Chriſt in perſon is to be *Judge of all men*, Chriſt appearing as man (in that fore mentioned 17*th* of *Acts.*) though this man is God alſo. So

So alſo the times of *refreſhing* depend or derive themſelves from the *preſence of the Lord*, they iſſue and flow from that Boſom, *Act.* 3. 19. and that we might not put it off with a *ſpiritual* preſence, the next words ſhew it is *perſonal*, and he ſhall *ſend Jeſus Chriſt*, which before was preached unto you; not *Chriſt* ſhall ſend the *comforter*, but the *Father* ſhall ſend *Jeſus* again, whom the Heavens muſt *receive* untill the times of the *reſtitution* of all things. what *violence* muſt be offered to theſe and 20 other Scriptures, if we allow not theſe times of refreſhing, and this reſtitution of all things, to be *not of all times* but *ſpecial* times, and to come in with the revelation of Chriſt's *glorious perſon* from Heaven, therefore he is called in *Malachy*, the *Sun of righteouſneſs*, who with his chearing, warming, enlivening rayes and influence, ſhall both *enlighten* and *quicken* his own dead body firſt, & through them, all things in their juſt order. I confeſs they that ſtate the utmoſt glory of Chriſts Kingdom to lie, in the *reformation* of the old ſtate of things to a better degree only, are not obliged by that their judgment to expect Chriſt's perſonal appearance in the work, his ſpiritual appearance, or the *power* of his ſpirit, in the way of *Faith*, having already ſucceeded in that work, and done much, and being able to do more, but it is not a higher, or better degree of what now is, that will anſwer the heart and deſign of this Love, nor the grounded hopes, and expectations of the Saints, but a *new ſtate* of things, an old thing, is but an old thing ſtill, be it repaired never ſo firmly, and ſo is an old ſtate, the new ſtate hath a *new root*, and ſprings up in a *new Image*.

But theſe are but Terms, let us attend, the thing, the Root of this new ſtate is *the perſon of the Lord Jeſus*, called the Lord from Heaven, the Lord, that ſpirit, that quickening ſpirit, and ſuch as he is, ſuch muſt the ſtate be that is brought forth by him, as is the Heavenly, ſuch muſt they

they then appear to be when he ſhall appear, for he ſhall then appear in glory, *in the glory of the Father*, in the glory of *a quickening ſpirit*, he is a quickening ſpirit now, and we are *now the Sons of God*, but it doth not yet *appear*, but is *hid in God*; his appearing is, when he ſhall appear *in us*, in changing us, we mitake Chriſt's appearance; if we look on it, only as an *objective* appearance, as a glorious object that ſhall affect our natural ſences, (though he is, and will then be a moſt glorious object,) but if we be not furniſhed with *Spiritual* ſences to take in his glory, we ſhall be confounded by it, as all his enemies, (on whom he ſhall let it forth) will be, but if Chriſt ſhould do no more, but ſet himſelf in the eye of his people as a *glorious object*, this were not to appear as a *quickening ſpirit*, to appear as a quicknening ſpirit is to appear in a *work of transformation*, *throughout* to the transforming of Soul and body, therefore it is ſaid, when he ſhall appear, we ſhall be *like him*, for we ſhall *ſee him, as he is*, that is we ſhall ſee him *as a quickening ſpirit*, by the power whereof our very *Bodies* ſhall be changed, and made like unto his *glorious* body, and this he ſhall do *in an inſtant*, in the twinkling of an eye, for that is the working of a *ſpirit*, much more of this *quickning ſpirit*, therefore it is ſaid *his reward is with him*, and *his work before him*, a quickening ſpirit carries his own effect in his own efficiency, *certainly*, *preſently*, *at once*, and *in an an inſtant*, It works not long and *leiſurely*, gradually, and ſucceſſively, that is the difference between the preſent ſtate and that, how long are we getting Victory over corruption, but no ſooner ſhall Chriſt appear as a quickening ſpirit, but ſin ſhall be ſo utterly annihilated, as if it had never been, neither *root nor Branch* of it left, to them that look for him ſhall he appear (εἰς δευτέρου, *ex ſecundo*,) the ſecond time *without ſin* unto ſalvation. But this is not all, though this is a great

great change, the first *Adam* was *without sin*, and was holy, but *spirituality of holiness* shall be the product of this glorious appearance of the second *Adam*, and as he was declared to be the Son of God, with power according to *the spirit of holiness*, by the resurrection from the dead, so shall his brethren, his members in their proportion be, by the removing of sin, shall the *hurtfulness* be taken away, that is in all the Creatures, but by this spirit or spirituality of holiness shall a *spiritual glory* break forth upon all the Creatures, whom in that day we shall see to be all of *God*, as the Apostle saith, 2 *Cor.* 5. 50. That holiness in that day shall be universally diffused, displayed upon all things, all employments, all enjoyments, *Every Pot* in *Jerusalem holiness to the Lord.* Holiness writ upon the Bridles and Bells of the Horses, this is the spirituality of that day, it will turn all into spirit, a *conversation in Heaven*, *a walking in the truth*, not in a vain shew, *the truth* filling all things, and exhibiting it self in every *Shadowy form*, so filling it, and making it *substantial*, this is the *inside* as I may say of the appearing of Jesus Christ, his appearing is the appearing of *power*, the appearing of *life*, [when Christ, who is *our life* shall appear,] and he is all life, his *words* were spirit and life, his very body now is life and spirit. Zech. 14. 20, 21. Joh. 6. 63.

It is a great vail before our eyes, the Nature of a *Body* framing our conceptions and taking in the notion of it, from the bodies that we know, which are only *natural*, but a spiritual body is another thing, though a *real* body still, and another vail is *Time*, that Christ's appearance should depend on time, or be governed and ruled by time, looking on time, in an *abstract* notion from its work, whereas Christ and his times are one, (*Hitherto the Father worketh, and I work,*) when the work of Faith is finished, when *patience* hath had its *perfect* work, when the

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sins of the *Amorites are full*, and when the measure of the sufferings of Christ are *fil'd up* in his body mistical, which are all set and numbered, (and time doth but serve to measure those, or rather is measured by these) Christ doth not turn up vain hour-glasses, and sit idle till so much time be run out, but when his work is done, when God hath glorified himself in the tryed Faith, and patience of the Church, when God hath wrought out that peice of glory he designes in, and under the suffering state, then enters the blessed hope, which is but one peice with the other, and shall receive illustration from it.

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Joh. 10. 12.

Of this state I have many things to say, and those hard to be understood, we are so carnal and dull of hearing, and indeed *De Deo, nil nisi in Deo*, of God and his Kingdom, nothing can be worthily spoken but in the spirit of that Kingdom, and therefore we may well apply that of the Apostle here, *The day shall declare it*, in this day was *John* when he had the vision of it, this was the Lords day undoubtedly he there meant, a day that will knock off from this world, and the concernes thereof in that carnal sinful way, that we now incumber our selves about them, which this appearance of Christ, (as hath been expected inward and powerful, as well as visibly glorious) will only prove sufficient for, by giving us in exchange such entertainment of another kind, as will teach us the right use of all things. Then indeed shall the Saints be *Spiritual persons*, strangers shall stand & feed your flocks, and the Sons of the *Alien* shall be your Plow-men, and Vine dressers, but ye shall be named the *Priests of the Lord*, men shall call you, the *Ministers of* our God, *Esa.* 61. 6. So that, though they may have *the use* of flocks, and fields, and Vines, yet they shall not encumber themselves with them, and their use of them shall be *highly Spiritual*; Indeed their whole course and time shall be as a *continued Feast of Tabernacles* as we read, *Zach.* 14. 16. to the

Rev. 1. 10.

the 19. Now Sir, if you say all this may be effected by a *powerful* and *spiritual* appearance of the Lord Jesus though his *person* keep still in Heaven, as in the *primitive* times, when by the *falling down* of the *spirit* upon believers, they *sold their possessions*, and laid them down at the Apostles feet, and no man said any thing was his own, but they had all things common: I shall not deny but if this were all that were to be done, it might be done so, without the appearance of Christ's visible person, Though yet the question is not of what may possibly be done but of the way and meanes God hath *ordain'd* and appointed this new state of things to be ministred into the world by, whether he hath not consign'd *this honour* peculiarly to Christ, to bring in these times of refreshing, and this restitution of all things? as when he wrought *reconciliation* for us, he appear'd in *flesh*, so now that he brings Salvation to appear in *glory*, I am sure the scripture speaks in such a *stile*, as to favour, yea to prompt us to such an understanding, saying, the Lord shall *send Jesus*, and *bring again* the first begotten into the world, and these times of refreshing, they are said to be from the *presence* of the Lord.

But this *inward* worke is not *The All*, that is to be done in that day, but the *dead* are to be *raised*, and as I conceive at the *very erection* of the glorious estate of this Kingdom, else the *Surviving* Saints should *prevent* them, which the Apostle saith must not be, and the *surviving* Saints must be *changed* at the same time, or else it would be a *disadvantage* to survive to Christ's coming. Now if the dead be raised in the beginning of this Kingdom, then Christ must appear *from Heaven*, for by *his voice* must they be raised, and least any should say this may be *by a voice from Heaven*, the *person* of Christ keeping still *in Heaven* the Apostle prevents that

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by saying, *the Lord himself shall descend* from Heaven 1 *Thes.* 4. 16.

Now we do not read, that after Christs descending he shall *return* to Heaven again, nor is it probable he should *leave* all the *raised* Saints here on Earth all the time of his raigne; But that he may give forth the glory of his glorious person *gradually*, I do not deny, that is in such proportion as may stand with the ends of it, which I note, because some cannot tell how to reconcile *building* and *planting*, and *procreation* with this new state, which the Prophets mention with it, *Esa.* 65. which must this be qualified, For though the passing away of sin and death be a *great change* yet that brings us no higher then the state of *Adam* in *innocency*, which may be done by Christ, and by his personal appearing, though he give not forth the full glory of his spiritual body, to the *surviveing* Saints, that are to carry on the encrease of the new world, as he doth to the *raised* Saints.

And again, though in the *increase* of Christs government *new Nations* and people shall come in successively till there be *none left* that have not submitted, yet this no way impeaches, or is inconsistent with this Article [of Christs personal appearance to lay the *Foundation stone* of this glorious state of his Kingdom] for these reasons. First, If there be one glory of the *Sun*, another of the *Moon*, another of the *Stars*, one star *differing* from another Star in glory in that state, as the Apostle saith there shall, then doth not Christ let forth *equal glory* upon all, and if it differ in *degree*, then may it likewise differ in *order* of time, one before another; there is such an order in the *resurrection*, every one saith the Apostle in *his own order*, Christ the first fruits, afterwards they that are Christs, at his coming then cometh the end, where there are three differing and long distant times for the resurrection, so

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in this Kingdom, or this glorious ſtate of the Kingdom. There are ſome to whom *the firſt dominion* ſhall come, *Mich.* 4. 8. And that is to the *Tower of the flock*, to the daughter of *Jeruſalem* at leaſt in reſpect of thoſe *Barbarous* Nations, (for I cannot think the *believing* Gentiles that have carried up the Buklers againſt *Antichriſt* ſhall be *poſtponed* in that day, but) thoſe Heathen Nations that paſs under the Name of *Sodom* and *Samaria* (as *Egypt* and *Aſſiria*, &c.) which ſhall be given to *Jeruſalem* as *daughters* though not *by her covenant* as the Prophet *Ezekiel* ſaith, *ch.* 16. 61. And the Prophet *Eſay* intimates there will be nations that have not *heard of the fame* of Chriſt, nor *ſeen his glory*, to whom thoſe that eſcape (of the terrible judgments to be executed in the beginning of this Kingdom) ſhall go to the Nations a far off, to *Tarſhiſh*, *Pul*, and *Lud*, that draw the bow to *Tubal* and *Javan*, and the Iſles *a far off*, for it is probable the judgment will begin, (and ſo the firſt ſeat of Chriſt's Kingdom) in that part of the earth that hath been the ſeat of the fourth Monarchy. Eſa. 66.

If this be thought to claſh with what I have before aſſerted, that Chriſt being a quickening Spirit, and acting as ſuch act's not *gradually*, but in an inſtant, The anſwer is ready, that where he *appears* and puts forth himſelf, he carries his effect *immediately* irreſiſtably, but it doth not *engage* his appearance to be *univerſally* and at once imparted to the whole Earth, though in proceſs of time it ſhall ſpread over all, which ſuits with that in the 9*th* of *Eſa.* of the *encreaſe* of his Government and of peace, there ſhall be no end.

But if we ſhould wave this Article of Chriſts perſonal appearance, and not concern it in the beginning of this Kingdom, or at leaſt not his *abiding reſidence*, (which yet I do not forego,) yet our argument depends not on it, for whether Chriſt perſonally appear or no, till the very

laſt hour of judgment, yet it is univerſally agreed by all (that make Chriſt Kingdom on earth, an Article of their Faith,) that the glorious ſtate of Chriſts Kingdom *is not of any, of every time*, but hath *its own times* to be revealed, and that is *in the laſt days*, as the Prophets unanimouſly declare, and if we will believe the Prophets and Apoſtles, we muſt be all of that mind. The places are ſo many and ſo obvious, that I ſhall not ſpend time to name them. *In the days of theſe Kings*, ſaith *Daniel*, ſhall the God of Heaven ſet up a Kingdom. *In the laſt days* ſaith *Eſay*, ſhall the Mountain of the Lords houſe be ſet up in the Top of the Mountains. Can any thing be more plain, is the *new Jeruſalem* come down from God out of Heaven, is the *new Heaven*, and the *new Earth* come, is the Earth full of *the knowledg of the Lord*, as the waters cover the Sea? Is the Lord *King over all the Earth*, is the *Lord one*, and his *Name one* throughout the world? How then can you ſay this Kingdom of Chriſt, (or rather this ſtate of Chriſt Kingdom, of which we enquire) is *of all times* one *as well*, one *as much* as another, and is to receive *no acceſſion* of glory in the end of this old corrupt world, more then it hath had already, when the Prophet *Eſay* from the mouth of God ſaith, that *Chriſt himſelf* ſhall ſhine forth in a *ſeven fold* greater glory then he hath yet appeared in, to men, or to Saints, and *the Church* ſhall take a degree *proportionable*, for the light of *the Moon* ſhall be as the light of the *Sun*, and the light of the *Sun* ſhall be *ſeven-fold*, as the light of ſeven days, in the day when the Lord ſhall bind up the breach of his people, and heal the ſtroke of their wound, *Eſa.* 30. 26.

But to remove as much as in me is any *ſtumbling block* that may yet hinder your cloſing with me, I ſhall open my ſelfe yet farther, touching the perſonal appearance of our Lord Jeſus Chriſt, *diſtinguiſhing* it from thoſe many powerful

erfull comings that are mentioned of him in the Scripture, which though attended with glorious and powerful effects, yet are not this *Perſonal coming* whereof we enquire. There are *many powerful* and *ſpiritual* comings of Chriſt, but there are *but two Perſonal comings*. This I prove from that Text, *Heb.* 9. *laſt*. As it is appointed to all men *once* to dye, and *after* that the judgment, ſo Chriſt was *once offered* to bear the ſins of many, and to them that look for him ſhall he appear (*ἐκδεχομένοις ex ſecundo*) *THE SECOND TIME* without ſin, unto ſalvation, there are but his *firſt* and his *ſecond* appearance *Perſonal*, there are many comings mentioned without this *ſpecification ex ſecundo*. This therefore being here added, diſtinguiſhes it from thoſe, and ſhews it to be of *the ſame kind*, and in the ſame *rank* with his *firſt coming* in reſpect of *Perſonality* though in a *far differing* way in reſpect of *glory*. His ſecond perſonal appearance is alſo expreſly diſtinguiſhed from his other comings, *Acts* 1. 11. By two of the Angels who in the form of men ſtood by the Apoſtles, as they were looking after him, at the aſcention in white apparrel, who ſaid unto them, ye men of *Galilee* why ſtand ye Gazing up into Heaven. *This ſame Jeſus* which is taken up from you into Heaven, ſhall *ſo come in like manner*, as ye have ſeen him go into Heaven, the ſame Jeſus, and in the ſame manner (that is) *viſibly* and *bodily* not ſpiritually only. Now theſe characteriſtical notes of diſtinction in theſe places do diſtinguiſh his coming there ſpoken of, from his coming mentioned in other places without them. Though I grant in other places his Perſonal coming is many times mentioned without theſe, and only in ſuch Terms, and Phraſes, as are common to all his comings, as 2 *Pet.* 1. 16. we have not followed cunningly deviſed fables, when we made known unto you the *power, and coming* of our Lord Jeſus Chriſt, which

ὅτως ἐλεύσεται ὃν τρόπον.

place undoubtedly intends his visible and personal glorious coming, which was exhibited in the transfiguration as in a Type, or foretast, and is to be in a like glory and visibility of his person in due time, yet he speaks of it with no speciality but *power*, which is common to all his comings, so likewise that day of Christ which the Apostle *Paul* sets the *Thessalonians* right in, who were ready to think the day of the Lord to be at hand, 2 *Thes.* 2. was this day of his glorious Personal appearance we look for, yet the Apostle speaks of it only, as an *Epiphany*, which is a Term applicable to any glorious manifestation of his spiritual presence and appearance. So in the third place the *Revelation of Jesus Christ* is a Term common to his spiritual, as well as his personal appearance, and is used promiscuously, 1 *Cor.* 1.7. It is there used of his spiritual appearance, waiting for the coming of our Lord Jesus Christ, which in the Greek is the Revelation of our Lord Jesus Christ, but in the second to the *Thes.* 1. 7. The same word is used in his Personal coming, that which I note from hence is, that the *Personal* appearance of Christ is a *powerful*, a glorious coming and appearance, a *revelation*, but *every* powerful & glorious coming or revelation, *is not the second appearance*, or revelation of *Christ's person*. I shall take the several comings in order as they lie in the *New Testament*, there is *a spiritual* coming of Christ which he promised his Disciples to abate their grief, for his departure when he was about to leave them a little while, *Joh.* 14. 18. I will not leave you comfortless, *I will come to you*. This I take to be over and above, besides the promises of the comforter, of whom he had spoken in the verses immediately before [I will pray the Father, and he shall give you another comforter, even the Spirit of truth] *Christ*, and the *spirit*, though the *same* in *nature*, yet are *Personally distinguished*, so also

ſo, *verſ.* 28. He repeats this promiſe, ye have heard, how I ſaid unto you, *I go away*, and *come again* unto you: And again, *ch.* 16. 16. A little while, and ye ſhall *not ſee me*, and again a little while and ye *ſhall ſee me*, which he inculcates again, *verſ.* 22. ye now therefore have ſorrow, but *I will ſee you again*, and your heart ſhall rejoice, and your joy, no man taketh from you; all theſe Scriptures intend not *that viſible* appearance, which Chriſt made to his Diſciples *after he aroſe* for many reaſons. 1. Becauſe they are all *conſecutive* of the ſending of the *comforter* which was not ſent till *after his Aſcention*. 2. The ſight of Chriſt *before his Aſcention*, was not *improved* to ſuch glorious advantages as he tells them, this ſhall be: to inſtance, but in two only, the 1. you have *Joh.* 14. 20. At that day ye ſhall *know*, that *I am in my Father*, and you *in me*, and I *in you*. The ſecond, you have *ch.* 16. 23. In that day, ye ſhall ask *me nothing*; verily, verily, I ſay unto you, whatſoever ye ſhall ask *the Father in my Name*, he will give it you, hitherto ye have asked nothing in my Name, ask, and ye ſhall receive, that your joy may be full. But after that the Holy Ghoſt came upon them, they *received power*, (as our Saviour tells them they ſhould) to improve the advantages of their ſtate and intereſt, yet I ſay this was more then the ſending of the comforter to them, even the exhibition of his *ſpiritual perſon* to the eyes of their minds, or their inward man, for ſo Chriſt hath appeared and exhibited himſelf, according to his good pleaſure, and as the exigence hath required to his choſen ones both before his coming in the fleſh, and ſince to many Saints, and Martyres, to *Saints* on their *death beds*, as well as to *Martyres* in their *ſufferings*; for Chriſt hath, and ever had a *perſon in the ſpirit*. Before *Abraham* was, I am, he *was in the world*, and the world was made by him, and the world

Joh. 8. 58. Joh. 1. 10.

world knew him not, he in this ſpiritual perſon appeared to the Patriarks, and ſpake unto the Prophets. Thence had they that *aſſureance of the word* that came to them, and that *confidence*, to engage upon it, againſt all the diſſwaſions of *fleſh and blood*, as *Abraham* in *leaving* his own Countery and *offering his Son*, and againſt all the Terror of men and this world; yea this preſence, this appearance how hath it triumphed over all the power of the enemy, and ſwallowed up death, the King of Terrors in Victory, and that this hath been through the *ſpiritual ſence* and demonſtration of the *Lord himſelfe* both their own *affirmations*, and the *Teſtimony* of the Holy Ghoſt himſelf in the Scriptures do ſhew, which ſpeak of *the Lords appearing* to them.

The next that we read of Chriſts *comings* (to paſs over his ſending the ſpirit, in the day of *Penteceſt*, and the manifeſtation of the ſpirit in manifold *extraordinary gifts*, then and afterwards during that age of the Apoſtles) is his coming in the *deſtruction of Jeruſalem*, diſmantling the Jewiſh Church, and Nation, and removeing *Judaiſm*, of this coming the Epiſtles are full, and many of thoſe intimations are miſtaken, as if intended of Chriſts *laſt coming*, as that *Phil.* 4. 5. Let your moderation be known unto all men, *the Lord is at hand*; and thoſe places in *Heb.* 10. 25. 37, and *ch.* 12. 26. and *James* 5. 8. They all refer *immediately* to the deſtruſtion of *Jeruſalem*, though through that as a *Type*, they look at the deſtruction of *earthly Jeruſalem*, and *Babilon* at Chriſt next coming.

Thirdly, we find a coming of Chriſt both promiſed and threatned to the ſeven Churches of *Aſia*. 1. The Church of *Epheſus* is threatned, if ſhe repent not, that Chriſt *will come* unto her quinkly and *remove her Candleſtick*, 2 *Rev.* 5. and ſo the Church of *Pergamus*, *verſ.* 16. is threatned with Chriſt coming to them, and *to fight a-*

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gainſt them with the ſword of his mouth. But the faithful in *Thyatira* are incouraged to hold faſt, that they had, *till he came*, *verſ.* 25. So alſo the Church of *Philadelphia*, *ch.* 3. 11. Behold *I come quickly*, hold that faſt which thou haſt, that no man take thy crown, and to that pitiful *Laodicea verſ.* 20. Behold I ſtand at the door and knock, if any man here my voice and open the door *I will come into him*, and will ſup with him, and he with me. Thus God came in the *diſmantling* of theſe Churches alſo, ſaveing all the *ſound Materials* he found in them, & providing otherwiſe for them.

4. The next coming of Chriſt, we read of, is, his coming (at the opening of the *6th* ſeal,) in the *diſſolution* of the *Heathen Empire*, or of Heatheniſm in the *Roman* Empire, which is ſet forth, in ſuch a ſtile, as ſome have taken it for the laſt and *general Judgment*, whereof it was a lively figure and repreſentation, *Revel. 6.* from 12. to the end.

5. The next coming of Chriſt, is his coming upon the man of ſin, after he had, by the ſpace of a thouſand years fixed his throne, and Uſurpation over all Chriſtendome (for the generallity of it,) called the *Holy City*. Setting himſelf in the Temple of God whom the Lord by the *Spirit* of his mouth, in his witneſſes and reformers *conſumes* and brings to a *skeleton* in order to deſtroy him, with the *brightneſs of his coming*.

Now as all the appearances of Chriſt to the Fathers and the Prophets, were gradual and preparatory workings to his *firſt Perſonal appearance*, wherein and wherewith alſo he miniſtred the light, and notice of his ſecond appearance, ſo all theſe ſeveral comings of Chriſt ſince his aſcention, are ſo many gradual ſteps and preparations to his *ſecond and glorious Perſonal* appearance and coming.

And as none of thoſe appearances of his to the Fathers and the Prophets were his firſt perſonal appearance, ſuch as

as was promiſed and intended by God, and expected by thoſe that believed the promiſes, ſo neither do any of theſe comings ſince Chriſts aſcention diſcharge the promiſe of God, or the expectation of believers, but that they groundedly expect not only a farther and fuller Revelation of Chriſt, but a Perſonal appearance and *deſcending of the Son of man from Heaven bodily, after the ſame manner* as he appeared the firſt time, and *as he aſcended* though in a far greater glory, which ſecond appearance of his in perſon will *finiſh our Salvation*, as his firſt did *perfect our reconciliation.*

The neceſſity of this ſecond and perſonal appearance for theſe ends will appear more clearly after we have removed one objection, which may lie in the minds of many, it is this.

Chriſt is *a ſpirit*, a *quickning ſpirit*, *the Lord*, *that ſpirit.* His Body is ſpiritual, *a ſpiritual body*, can act at a diſtance, why therefore may not all that is to be performed for the Church, be done by Chriſt *without changing* his place, why muſt we needs underſtand his deſcending from Heaven, to be *Local*, viſible, and bodily. Why may not a *vertual* preſence ſerve the turn, and eſpecially, when the phraſe of Scripture favours ſuch a ſence, for it is ſaid, he cometh *in a cloud*, ἐν νεφέλῃ, *Luk.* 21. 27. and he ſhall deſcend from Heaven *in a ſhout* in the *voice* of the *Archangel*, *in the Trump of God*, ἐν κελεύσματι ἐν φωνῇ Ἀρχαγγέλου καὶ ἐν σάλπιγγι Θεοῦ not μετὰ but ἐν, as if the ſhout, the voice of the Archangel, the Trump of God, were the *vehicle*; and the *vertue* or power of Chriſt, put forth therein, were all the appearance he makes, and all the voice he puts forth, and not his *Organical* voice. It was the voice of *Angels* that ſhook the earth, at the giving of the Law, though it be call'd *his voice*, he putting forth his power therewith, and with that voice, and with

with that effect is this ſhaking of Heaven and Earth parallel'd, *Heb.* 12. To which may be added that Chriſt is *God*, as well as Man, and hath *all power* in Heaven and Earth, and his very *humane Nature* is carried up to the *right hand* of power, and in aſſociation with his Divine Nature, is thereby qualified to act as a ſpirit, yea as God, and the Centurion could ſay, when he ſought Chriſt for his ſervant, and Chriſt told him, he would come and heal him, *ſpeak but the word*, and thy ſervant ſhall be healed, as much as to ſay, no need of Local motion, or corporal application, to all which I anſwer, 1. Of the *power* of Chriſt, who is *the true God*, and *eternal life*, there is no diſpute. He can do whatſoever he pleaſes by a *word*, by a *Beck*, by a motion of his will, nor do we limit, circumſcribe, or give Laws to a *ſpiritual body*, which in the ſpirit is, and can act as the ſpirit, ſo that the queſtion is not of what is ſimply poſſible to Chriſt, but the queſtion is, what is the will, the counſel, the *determination* and appointment of the Father.

2. The ſame argument will lie againſt the neceſſity of Chriſt's *firſt Perſonal* appearance, for Chriſt was the *Lamb ſlain* from the *Foundations* of the world in the *eye of God*, and his Sacrifice did *operate* as an *atonement* with and on the behalf of all the *faithful* from the begining, and they beheld *this Sacrifice*, and reaped the comfort of it, in all *their Sacrifices* under the Law, yet all this made not the perſonal appearance of the Lamb of God, *in fleſh needleſs*, for all thoſe *figures* had their *vertue* from this, and all the Faith of the Saints look unto this in *thoſe ſhadows*. Now if notwithſtanding all this, it was *neceſſary* that Chriſt ſhould come in the fleſh and *fulfil* thoſe ſhadows that pointed to him, which had elſe all been *in vain*. The cauſe is the ſame, here in reſpect of his ſecond appearance, for all the judgments that have been

hitherto ſhewed and executed on *Jews*, or *Heathens*, for reſiſting Chriſt, or on the *Antichriſtian world*, for mocking of Chriſt, have not yet ſucceeded ſo as to make Chriſt's Victory perfect, to put *all Enemies under his feet*, nor all the Salvation *outward* or *inward*, that he hath wrought, for his followers have not given them *reſt from all their*
Iſa. 14. 3. *labour and ſorrow, and hard Bondage*, wherein they have been made to ſerve both inward and outward, they
Gal. 5. 5. have not yet received the hope, or *Harveſt* of the righteouſneſs of Faith, but wait for it, they have not yet received the quiet and full poſſeſſion and fruition of their
Eph. 1. 14. inheritance, neither of *Heaven*, nor *Earth*, but only the earneſt of it. The *whole payment* awaits this *ſecond* glorious *Perſonal* appearance of the Lord Jeſus from Heaven.

Nor but that the things are *great* which have been done by the *ſpirit*, and were Faith *improved*, what a glorious improvement farther might be made of our preſent ſtate and *intereſt*? but as that firſt miniſtration of the Law, though glorious *in its end* and *tendency*? Yet as that end drew near did *Sink* and became leſs powerful, *in the Letter*, and even *declined* as a *ſhadow*, and came to nothing, ſo this miniſtration of the Goſpel from Chriſt's *firſt appearance* may be expected to be, (with the generallity of profeſſors of Chriſtianity,) as Chriſt's *ſecond appearance* comes on, inſomuch that the very Faith of it, will be even vaniſhed out of the Earth, *Luk.* 18. 8. And little but the *form of goodlineſs*, without the power, to be found among many, if not the moſt of profeſſors, yea the ſincere, the true ſeed will be ſenſible of great failours, great *de-*
Iſa. 32. 15. *cayes of ſpirit*, to relieve which, is that promiſe of the *ſpirit*, to be *poured from on high* on the *wilderneſs*, the *latter raine*,
Joel. 2. 23. and of ſending *Elias*, to turn the heart of the Fathers
Mal. 4. 5. to the Children, and the Children to the Fathers.

3. If

3. If all these places of Scripture might be solved and answered with a *vertual* and *effectual* presence and appearance of Christ, yet the *Faith* and *desires* of the *spouse*, cannot be satisfied without the *Personal presence* and enjoyment of her glorious *Head*, and *Bride-groom*, who is more to her then all, whom having *not seen she loves*, in whom, though she see him not yet believing, *she rejoyces* with joy unspeakable, and full of glory, *and what hath she an eye for, but to see him*, and why did he take our *Nature* and *Form* but to be *so contemplated* and enjoyed by his people, especially when we take in this, that *in every line*, in every *feature* of that *all-glorious face* and person, we shall see *Divinity* sparkling forth, and if we could entertain our selves here, with his *good things*, without his *person*, yet he cannot so satisfie *himself* to withhold *himself* in the most full and perfect way of enjoyment from us, He that left the *Fathers bosome* to *die for us*, will he refuse to drink *the fruit of the vine*, the *wine of joy*, with us, in the Kingdom of his Father? If there were no other reason, that I confess sticks with me, and is of it self alone sufficient, that our Saviour saith, Father I will, that those whom thou hast given me *be with me, where I am, that they may behold my glory*; will Christ then send them *from his presence* to the *earth*, and not *accompany* them thither, (if the Scriptures had said nothing of it,) or will he come down with them, and not *continue with them*, there while they continue there? How can we *ever be with the Lord*, (as from *the change* it is said we shall,) if Christ *keep in Heaven*, and we be *upon the Earth*? How did it animate *Stephen* when the stones were about his Eares, with what *sweetness* did it fill his spirit, when the *Heavens opened* upon him, and *he saw Jesus standing at the right hand of God*. How will it animate, how will it raise and influence the whole *Body* Act. 7. 56.

Myſtical to ſee Chriſt, with his Heaven and all his glory to come down, and dwell in the midſt of them, which is no more then the ſpirit affirms ſhall be, for behold *the Tabernacle of God* (which is the perſon of the Lord Jeſus, and that *not without his humanity*, for that properly is the Tabernacle of God) *is with men*, for ſo it is ſaid of his incarnation, ἐσκήνωσεν ἐν ἡμῖν. He Tabernacled in the midſt of us, as the Tabernacle of old was pitcht *in the midſt of the Tribes*, in their encamping in the wilderneſs. But beſides this, there are many other reaſons as well as Scriptures to induce to believe this Article of Chriſt's *perſonal* glorious *appearance*, and *reſidence* with his people in that glorious ſtate of his Kingdom, as being *that point*, to which the eye of our *Faith* and expectation is conſtantly *directed* both as the neceſſary *produceing* and *conſerving* cauſe of all that *felicity*. It is the *center* into which all the *lines* from the whole *circumference* do ſtrike, and wherein they *meet*. It is the *Crown* and *perfection* of all the *antecedent* and *inchoate* Salvations without which they would be but *Embrio's* and *abortives*.

To Philalethes Himſelf.

SIR,

I Have now done with your *argument*; my greateſt task is behind, to addreſs a few lines to *your ſelfe*: a task ſo great that I can truly ſay by the difficulty I laboured under in the *proſpect* of it, I was hindered from putting Pen to Paper longer then the *Angel* was withſtood by the *Prince of Perſia*, Dan. 10. 13.

The difficulty aroſe from a twofold ground, firſt the *common* and general nature of *oppoſition* and controverſie, which (as is obſerved of *War*) is *a ſluttiſh thing*, and requires more than ordinary skill and circumſpection, that we *wound* not our friends inſtead of *relieving* them againſt their *miſtakes*.

2. From the *peculiar* nature of your *cauſe*, and your *ſingular* way of *mannaging* it; your cauſe carrying *ſpirituality* in its banners, and your way of mannaging it, with reference to *my ſelf*, being with all *chriſtian candor* and *friendly reſpect*, and that not only in your *Epiſtle Dedicatory*, but through all the *parts* of your diſcourſe.

How I have comported with the ſpirituality of your deſign, I muſt leave to your ſelf, and the impartial Reader to judge. I can truly ſay, I heartily deſired and endeavoured to be found in a *full compliance* with it, being ſorry for nothing more then to find ſo *fair*, ſo lovely an *Image* of your mind, engaged in ſo unhappy an *oppoſition*, and *diſmembred* from it ſelf. And ſure no other then the Enemy hath done this, for as the *Woman is not without the Man*, nor the *Man without the Woman in the Lord*: ſo neither is *Letter* without *Spirit*, nor *Spirit* without *Letter*, the *outward* form without the *inward*, nor the *inward* without the

the *outward* in the Lord; no more than the *Soul* is without the *Body*, or the *Body* without the *Soul*, in *living* man. The *outward* form in Christs Kingdom, being as the *Woman*, the *Letter*, the *Body*, which is the *image* and *glory* of the *Man*, *i. e.* of the *inward* form and ſpirit, It is ſo in the Lord: There is indeed *a ſtate* wherein they *are not found together*, and thence ariſes your diſguſt, becauſe in *Antichriſts* kingdom you find the letter *without the Spirit*, and not only form *without power*, but the outward form *exalting it ſelf*, and behaving it ſelf uncomely againſt the inward ſpirit and life, *denying it*, laying it by, ſetting up it ſelf in the room of it, and this not only among the *Papiſts*, but thoſe that call themſelves *Reformed*, yea, what form, what judgment, what perſwaſion can waſh their hands of this guilt more or leſs, how few even among our *pureſt Churches* but have defiled their garments this way. But Sir, let us remember, *It is not ſo in the Lord*, nor will it be ſo in his *day* and Kingdom. While things are thus carried, it is Antichriſts day, not Chriſts day. It will then be otherwiſe. This makes us *look and long* for his appearing. I confeſs if we muſt have but the one, the Spirit, or inward glory, were by infinite degrees to be preferred before the outward form and glory, by all that have taſted that the Lord is gracious, for he is *a living Stone* that puts life into all that are joyned to him. There is no life and peace but in the Spirit: To ſuch a one, *To be carnally minded is death.* If we ſeek an outward kingdom, an outward glory, that ſhall not be *all Spirit*; It is as the ſtretching out our hands to *a ſtrange God*, and *forgetting the name of the Lord our God*, and will not God ſearch this out. But on the other hand, conſider what the Spirit himſelf ſaith, not only as before. The Man is not without the Woman in the Lord, but *the body is for the Lord, and the Lord for the body*; the Spirit and the *inward* glory delights in *the Body* or *Image* of its manifeſtation *without*, waits for it, and is perfected

Rom. 8. 6.

Pſal. 44. 20.

1 Cor. 6. 13.

fected in it; for though it be ſaid my *ſtrength* is perfected in *weakneſs*, yet it reſts not till it hath *removed* weakneſs, and therefore ſaith the Apoſtle, though now we are *weak* in him, yet *we ſhall live* by the *power* of God towards you, 2 Cor. 13. 4. We ſhall have a time *to ſhine*, and be acknowledged? a time *to appear* what now we do not. Otherwiſe this *bodily* and *viſible* Creation were *in vain*, and as the Apoſtle ſpeaks of ſpeaking in *unknown Tongues*, (in the *Spirit*, they ſpeak *Myſteries*, but their *underſtanding* was *unfruitful*) ſo here even Chriſt ſhould in vain *take fleſh*, and in vain *retain human nature* and form in glory. Nay, *he is not glorified* in his human nature if *his Members* ſhall not therein be glorified likewiſe with him. Do we *ſuffer* in our bodies, and in our outward circumſtances *ſuffer with Chriſt*, and *ſuffer for Chriſt*, and ſhall we not in the ſame be *glorified together*; was the *Earth* made *in vain*, to be only the range of *wild Beaſts*, was it not made to be *inhabited* and *planted* with righteouſneſs, and for the will of God to be done in it, and will you call this an *outward Kingdom*, and inconſiſtent with ſpirituality, becauſe it is *viſible*, and the object of *ſence*. Are we not fain in the preſent ſtate to *abſtract* from our bodies, our ſences, when we would converſe with Divine things, as the Prophets that were in Trances, when in the viſions of God, is not this, through the *weakneſs of the Veſſel*, and is it not the glory of God, and the happineſs of Man, when this ſhall be done away. When alſo there ſhall be *no pricking Bryar*, *nor grieving Thorn*; no Perſecution, no oppreſſion, no wants, no ſickneſs, nor pain, do not theſe much hinder us from bringing forth thoſe *delicious fruits of Praiſe*, which we ſhall abound in, when theſe are removed. Sir, I wonder that a perſon as you are, that are not only acquainted with the *Theory* of what I ſpeak, but the experience? that have ſuffered under the *fineſt* and moſt *refined formes of this old World*, and their unright-

1 Cor. 14. 2. 14.

teous

teous *usurpation in the things of God*, of which I perceive you have a quick ſence ſtill remaining with you, that your ears ſhould be ſo heavy to the *News of a New World*. Were it a *cunning deviſed Fable*, an *officious Lye*, to deceive the pain of the preſent circumſtances, I ſhould commend your high reſolution, not to be beholden to ſuch colluſions: or were we in a haſty ſpirit of wrath, and reveng, calling for *fire from Heaven* upon our Perſecutors, you would be juſtified, if you ſhould tell us, we know not what ſpirit we are of. But when it is not *our device*, but *Gods revealed Counſel and deſign*: It is not our eaſe, but his glory, that is chiefly concern'd herein, pray let us not be wiſer then he, nor more free of his glory, and our own ſufferings, then he himſelf is pleaſed to be. *LET GOD HAVE A KINGDOM AMONG MEN.* Give it not away to Satan, to Antichriſt, they have had it long enough. Is it not ſaid, *for thy Glory*, All things *are and were Created*. Is not his Name blaſphemed continually every day, while they that Rule over his people make them to howl? Is this all the Kingdom God ſhall be allowed in the world, to be glorified in the *faith* and *patience* of his *ſuffering* Saints? Doth not the Apoſtle ſay, *It is a righteous thing with God to render tribulation to them that trouble you, and to you that are troubled, reſt with us, &c.* Contend for ſpirituality as much as you will, I ſhall joyn with you, There is need enough ſo to do, but oppoſe not the *viſibility*, the *univerſality* of Chriſts Kingdom, who muſt be *King over all the Earth*, known and acknowledged by all, *Zach.* 14.9. And whereas you ſay towards the end of your Book, 'That this ex-'pectation ſavours too ſtrongly of the ſpirit of the old per-'ſecuting *Jew*, who through the expectation of ſuch a glo-'rious Meſſiah, rejected the Meſſiah in that tender he 'made of himſelf, and Crucified him. I hope Sir, you intend not hereby to *caſhiere* and cut off *that people* from

their

their part in the glorious ſtate of that Kingdom, who if they had not *particuler promiſes* and aſſurances of a ſpecial regard to them, in the turn of things, that God will make in that day, and that they were not to be an eminent and *ſignal inſtance* of the irreſiſtable power and prevalency of the rich, free, and boundleſs grace of God, as I am well ſatisfied they are from the 11*th* to the *Romans*, and multitudes of other places, yet for the *univerſality* of this Council of grace, which is to take in *the whole Earth*, they muſt upon that account be allowed to come in for their ſhare, with the reſt of the Nations. Their error was, that they overlook't the Teſtimony of the Prophets, yea, of the ſpirit of the *Meſſiah* himſelf in the Prophets, *that teſtified before hand of the ſufferings of Chriſt, and of the glory that ſhould follow*; they were not miſtaken in expecting a *glorious Meſſiah*, but in expecting him *out of the order and time* that God had ſet for it, but now that Chriſt hath ſuffered, yea, and his Body myſtical hath fill'd up the meaſure of his ſuffering in themſelves under the 42 months of the Beaſt; if we deny him his Kingdom, ſhall we not, not only perſecute *him*, but *all his members* likewiſe, worſe then the *Jews* did.

You ſay, in the entrance upon this argument, *you would not be concluded as a meer ſtranger to the nature and circumſtances of this controverſie*, having read Mr. *Brightman*, and Mr. *Mede*, but found them defective. Sir, I have that charity for *Philalethes* (according to the Import of his name, and for the long experience and acquaintance I have had with him,) that he would not *prevaricate* with his light, nor ſpeak or write againſt the leaſt truth he was convinced of. But Sir, you are not ignorant, that though truth be eternal in its *ſpring-head* in God, yet in reſpect of its diſcovery to us, it is *the daughter of time*, there are *ſeaſons* for all truths to come forth into the world, there

was so for the Gospel, 1 Tit. 2. 3. Mr. *Brightman* lived and died *remoter* from the times of this light, Mr. *Mede* who lived nearer to them saw farther. But besides (*Sir*) there is, as in one place of your Book (*pag.* 65.) you express, a certain *Divine position, and configuration* of minds, as well as things, that dispoſeth, or indispoſeth them for some truths, and therefore considering this *position and configuration* in Mr. *Mede*, who was alwaies in his opinion *for conformity*, and for the *Hierarchy* in the Church, it is to be admired that he should engage so far, as he did, in this cause of Christ's glorious Kingdom on earth, and it adds no small weight to the evidence of that truth, that against *the interest of that opinion* wrought him over to this side, which, (had he lived to see the improvements of it, that have been made since) might for ought I know, have wrought him off from his conformity. But besides this also, there are *unhappy prejudices* like false lights or disadvantagious *Medium's*, through which we take an account of some truths. There are two which I suspect in your self, and many good men, 1. An apprehended *inconsistency*, or irreconcileableness between *outward* and *inward* in the Kingdom of Christ, to which I have applied something in the foregoing discourse. The second is the *foul mixtures* of man, you may have seen in some, that have been in the general of this judgment, and *the irregularities* it hath transported them unto. To this, besides what I have applyed already, let me add, there is a purer and cleaner way of taking up of truth, then from men, or their Books, or the worser *comments* on them, *their practices*, and that is from the pure Fountains themselves, the Scriptures of truth defæcated of all impure mixtures of men, where this Doctrine and hope stands purg'd from all such irregularities, or evil tendencies, as well by *the Author*, who sets up this Kingdom, *the God of Heaven*,

Heaven, who is the *God of order*, *not of confusion*, as by the *Nature* of it, which is *Healing*, *Restoreing*, *Refreshing*, *Seeking the good of all*, even the whole Creation, which *groanes* for it, and all Nations desire it, and will only find rest in it, and nothing but *Antichrist* and *Hell* are disturb'd by it. By this touch-stone and standard, I desire you to try and examine both, what I have written here, and in the book I sent you before, both for the *ort*, and *orer*, both *what*, and *what manner of time* the Scriptures of the Prophets and Pen men of the Holy Ghost do mean, that write of this Kingdom of Christ.

I cannot suspect or immagine you have no concerne for your *fellow members*, or lay not to heart their *sufferings throughout the world*, though you, and I, and *some few* others may enjoy *a breathing time*, in which God is to be acknowledged in the first place, and his instruments secondarily, especially, if of good will they promote it, but what is this to *the generality* of Christs intereſt throughout the Nations, what though they have been *unkind to us*, as *Josephs* brethren were to him, yet they are *our brethren*, and when Christ shall come with clouds, and they shall *look on him*, whom they *have* Peirced, *they will mourn* because of him. Nor do I envy your *strength*, your *fulness*, your *joy* in the *present state*, would to God it were more, I know you are warned of the *Corinthian* and the *Laodicean* riches and fulness, not to take up with them, it is certain the Lord hath made provision by the Gospel of his Son, that our *joy should be full*, 1 *Joh.* 1. 4. There is a *fulness* in the present state of *Faith*, so that we mistake not this for *absolute* fulness. It is not the fulness of that state that shall be, It might be improved to more then it is, and is improved by some (or rather *in some* through grace) more then it is by, or in others: But all the fulness that ever was, is, or shall be given forth in the present state, is not to *prevent* or

make needleſs Chriſts *ſecond and glorious viſible* appearance, nor are the greateſt meaſures of it, that are given forth to any, to ſtop their mouths or diſcharge them from traveling (by faith, and prayer, and utmoſt improvement of their intereſt) for this glorious appearance, for then *their Table* would *become their ſnare*, and therefore when we flagg and are apt to take up in preſent manifeſtations and ſpiritual enlargments, the Lord gives us *thornes in the Fleſh*, *duplicantur lateres*, as it was in *Egypt*, to quicken our Travel, and to ſet us a crying mightily to God to give him *no reſt till he make* Jeruſalem *a praiſe in the Earth*, even to cry *day and night* till with our cryes we raiſe up the Lord to judge and avenge his own elect.

Thus Sir, I have given you a brief and plain account of the hope that is in me, after which, I truſt it will be needleſs to tell you, I have nothing but *love and honour* for your *perſon*, for your *learning* and *gifts*, for your *love to Chriſt*, and *his truth*, *for* your *ſufferings* for his ſake, for your alwaies *inmerited Love and Friendſhip* to me; in a word, for *every thing* but your *Argument*, and that nothing but the intereſt of *truth*, could have drawn me, to have any *difference* with you, for which I aſſure my ſelfe, I ſhall be *juſtified* with you, as I muſt neceſſarily have *faln in your eyes*, if any *perſonal* reſpect had been preferr'd before it: if in any expreſſion I have ſeemed to bear *too heard upon you*, I heartily begg your pardon, and that you would accept this *explanation*, that it is directed to your *argument*, not *to you*, I ſo take all *your's* which are in ſome places *ſharp* enough. Thus *veniam petimuſque damuſque viciſſim*. The uſeful and *ſpiritual* parts of your Book, I ſhall ever deſire to lay up, with that *reſpect*, that is due to them. It is not your *good poſitions*, but the *ill poſition* they are under, *viz.* their *oppoſition* to that they ought to be, in *Amity*, in *Harmony*, withall, that I with draw

from

from your *Epiſtle Dedicatory*, and other paſſages of your Book of a particular nature, and *great reſpect* to the Lady, to whom you direct it, were vanity to trouble the world withal, but reſerve my ſelf to another time, to give you an account of the *due value* that both ſhe and I have for them, and for your *good caution* to us both, not to take the *ſhadow* for the *ſubſtance*, returning you theſe two *auſpicious* remarks, The firſt the Text the Miniſter took at her firſt Marriage many years ago, was *Rev.*19.7. *Let us be glad and rejoice, and give honour to him, for the Marriage of the Lamb is come, and his Wife hath made her ſelf ready.* And the Text on which *God* Preach'd to her the day before this her ſecond Marriage, was, *What I do unto thee, thou knoweſt not now, but thou ſhalt know hereafter.* This is the *ſubſtance* that is to fill up all our *ſhadowy joys* and contents, *The Marriage of the Lamb*, the near approach of which Marriage, is the ſubject of that little Book I ſent you, the tydings whereof would not be celebrated with that *Feſtivity*, as in that forecited, *Rev.*19. If it made no *acceſſion* to the Churches joy, more then ſhe had before, and were the evidence thereof apprehended by you, the ſhadows of the evening are not ſo far ſtretched upon you, but it would make you *revive* and *bloſſom* again, which therefore ſuggeſts to me the confidence to recommend the ſerious and ſedate peruſal thereof unto you again.

We read of a ſmall remnant that ſhall *have a Song, as in the night, that ſhall lift up their voice, and ſing for the Majeſty of the Lord*, when the ſhadow of Death ſhall dwell upon all the Inhabitants of the Earth. As it fared with the *Jews* from the times of the *ſecond* Temple, the ſtate of their *worſhip* and civil *policy* was ſinking, and declining every day more and more (after that little reviving, and that *little help* wherewith they were holpen in the dayes of the Macca-

Eſa. 30. 29. ch. 24. 14.

Maccabees) as the day of Christs *first* appearance *drew nearer* and nearer, whereby they that waited not for the *consolation of Israel*, and looked not with some comfortable assurance and evidence for that *Redemption in Jerusalem*, were in a most deplorable and desponding condition? so hath it for a long time succeeded with *surrogated Israel*, since the *new Erection of Churches collapsed*, and faln during the long *Babilonish* Captivity under the Beast, and so it will be more and more as Christ *withdraws* as a Bridegroom from us in the comforts of his first appearance, as he did from his *Disciples* for a little time by his Death, during which time they *Mourned*, and *had Sorrow* as a Woman when her hour is come, till he visited them again in the Spirit, which was for an *instruction* to us in *Type* and *Figure* of his withdrawing *the Comforts of his first Appearance*, before his great, *illustrious*, and *visible* appearance in Person, the *second* time This is that *Song in the Night*, even the hope and expectation of this Appearance, that is to relieve us in this mystical Night, which therefore it concerns us to *state aright*, according to Scripture Rule and evidence, both for *time* and *manner*, that our joy may be grounded *regular and full*, which otherwise will be *Lame*, and totter if we place it not upon *both the Leggs* and *Bases* of it, his *Person* as well as his *Spirit*, his *Presence* as well as his *Power*. In this light I hope (and express it again) The shadows of the evening are not so far stretch-out upon you and me, but *we may yet meet and rejoice in the mutual communicating of our right and regular apprehensions, touching this Kingdom of Christ*, and the near, the *very near* approaching *glory of it*, when and whereby it is that you will *substract*, and withdraw from a *CARNAL PARTY* that matter of joy which you

you have *without an Evil Design*, I verily hope and believe Ministred unto them by your appearing *against this hope and expectation*. In which hope I rest, Dear Sir,

Your affectionate friend, Brother, and Servant, in our great and dear Lord,

Consider what I say, and the Lord give you unstanding in all things,

Feb. 16. 1676.

J. S.

A Brief

A Brief Synopsis of the most material evidence for the drawing nigh of our Redemption, contained in each Sermon of that little Book I sent you, intituled News of a New World.

IN the first Sermon, the four *Watches* mentioned by our Saviour, *Mark.*13.35. are open'd, as measuring all the Times from his Ascension to his second personal coming, and are distinctly applyed, *viz.* the evening contains all that time from Christs departure, to the rising of Antichrist, in which space of time these three remarkable Events do accur. 1. *Jerusalem* was destroyed. 2. The Churches of *Asia* were dismantled. And 3*dly*, Heathenism was abolished in the Roman Empire. This time lasted to the opening of the sixth Seal, and *Constantines* coming to the Empire. The midnight Watch, which is the darkest and most dangerous Watch, wherein all are wrapt up in sleep, is also the longest, continuing all the times both of the Beasts Growth and Rampancy, by the space of a thousand years, during which mystical Night, the Church (the Invisible Church) had a mystical Song and Reign with Christ, which the rest of the world understood not. The Cock-Crowing-Watch began from the times of Reformation about the year 1300, with the fifth Trumpet lasting all the times of that Trumpet, and great part of the sixth, till the pouring forth of the sixth Phyal, Then saith the Lord, *Behold, I come as a Thief*; and

Isa.30.29.
Rev.14.13.

and from thence fourthly commenceth the Morning-Watch, containing but a short space of time, but of great moment and consequence, being as I humbly conceive, *Daniels* 45 Prophetical days from the end of his 1290 days, which commencing about the year 1650, are so far past as from that time, and have left but 18 or 19 years to compleat the 1335 days, which bring us to that time whereof the Spirit himself saith, *Blessed is He that waiteth, and cometh thereunto.*

And whereas it is said, *Ye know not when the Master of the house cometh, whether at Even or at Midnight, or at the Cock-Crowing, or in the Morning.* It is there shewed, that this is not to involve the second personal and glorious coming of Christ in uncertainty, but to shew a concern All ages would have in one coming of his or other; all the former being but preliminary, or leading in a way of gradual growth and preparation to his last coming.

In that Sermon also is shewed the necessity of Christs spiritual and powerful coming (in our Spirits) without which his outward personal coming will be of no advantage to us, and also the necessity of his personal coming (to those that know his spiritual and powerful coming in some measure) as a glorious Ministry to awaken and call up that life of the Spirit of Christ that lies bound as in a sleep, even in the Saints themselves. And thus his spiritual and his personal appearance are reconciled, and it is manifest we rest not in a visible and personal appearance without the spirit and power of that appearance revealed and working in us, no more then we may rest in a spiritual appearance, or the hopes of his personal Appearance without the thing it self in due time to be performed.

The import of the second Sermon, is to shew that the times of the Man of Sin are expired, and the times of Christs second glorious appearance are drawing on a pace,

and very near, 1. From the Calculation of the Prophetical Periods both in *Daniel* and the *Revelation*. 2. From the opening of the signs of the times given by our Saviour, and Recorded by three of the Evangelists. In the calculation is shewed the Agreement of both the Prophets, *Daniel* and *John*, in the term of expiration, though they differ in their *Epocha*, The one, *viz. Daniels* time, measuring the conculcation of his People and Nation by the four Monarchies; and *Johns* number of 1260 days, measuring the answerable treading down of the holy City among the Gentiles by the Papacy: Accordingly the Epocha of the former is pitcht from *Julian*, about the year of Christ 360, the latter from the time of that Famous defeat of *Eugenius* by *Theodosius*, in which the life and cause of Heathenism in the Roman Empire expired, and way was made for the man of Sin to get up into the Temple of God, which was about the year 390, but both these times, *viz.* of 1290 days in *Daniel*, and 1260 days, *Rev.* 11. expire, and come up together in or about the year 1650, (as I humbly conceive) and then begins the Morning Watch, as was noted before.

Which Morning-watch is that 45 years from the end of *Daniels* 1290 days, and probably is that generation, in which those signs of our Saviours coming in the end of the world (closely and mystically couched under the Signs of *Jerusalems* destruction) are to come up, which generation is not to pass till all be fulfilled. These signs you have, *Mat.* 24. 29. which are taken out of *Joel* 2. 31. where the darkning of the Sun, and turning the Moon into blood, are made signes of the great and terrible day of the Lord. In *Matthew* you have the Epocha of them, *viz.* after the tribulation in the days of Antichrist.

There are two notes premised for the right understanding and applying these signs. 1. The Time. 2. The Place.

Place. It is not in every time that these signs are capable of being fulfilled, but in and from a time of great light, liberty, and reformation, for the Sun cannot be said to be darkned that did not shine before, but the Sun from its shining forth, in its splendour and glory to be darkned, That is the Sign, &c.

2. The place, though it may be any where, every where in this old world, where evet the mystical Sun or Moon give their light, yet principally in the eminent place or places of the reformation, where the cleareſt light hath shone, and the greateſt hopes and overtures of this approaching redemption have been, there must we look for these signs, which though of a spiritual discerning, yet are matter of Fact and History in these days, in which we live, and may be evidenced to be fulfilled three manner of ways, *viz.*

Sinfully
Penally
Diſpenſationally

And these in a threefold Orb and Sphear, for a further account of which, I refer to the Sermons.

The third Sermon brings us yet nearer, laying the claim of the Son of Man to the 45 Prophetical days in *Daniel* 12. (that follow after the 1290) That they are the days of the Son of Man spoken of, *Luk.* 17. Parallel to the days of *Noahs* warning the old world, and *Lots* warning of *Sodom.*

And this is by necessary and undeniable consequence proved, That if the Beasts time (or the times of the Man of Sin) be up, and our, Then the days of the Son of Man are come, for Antichriſt is the laſt Enemy that is to exercise the Church.

4. Which is more fully cleared in the fourth Sermon, and the Type of installing *Solomon* in the Throne before *Davids* death, is aptly applyed to the times, or days of the Son of man, commencing before the full end of the Militant state of the Church, where also many objections are answered, and it is with great appositeness shewed that Christ hath not only laid his claim to these Kingdoms of great *Britain*, but hath been as it were solemnly Proclaimed as King here, as in the Palace yard of his Dominions.

5. The fifth Sermon more fully answers some objections, as that of the conversion of the *Jews*, shewing that by what we have heard, that they are probably disposing, and preparing for a return, and that objection of the debauchery and looseness of the times, shewing that it is no other then what was foretold by our Saviour himself, and all the Prophets; and lastly, that of the pouring out of the Spirit, as the latter rain, that it is to be most eminently and fully done in the latter end of these 45 years, intimated by that last and great day of the Feast.

The sixth and seventh Sermons are mainly to shew the spiritual nature and import of this coming and Kingdom of Christ, which if considered, might have in great part satisfied your jealous concern, that we wave not a spiritual Kingdom, but are for that as well as you.

The eighth Sermon is to remove that objection of the Phyals, as if they were not yet poured out, where on the contrary is shewed, that there are five of them poured out, and the sixth is in pouring out, and hath been so of a long time, and there is only the seventh Phyal behind, which is to contemporate with the seventh and last Trumpet.

1 Tim. 6. 13, 14, 15.

I give thee Charge in the sight of God, who quickneth all things, and before Christ Jesus, who before Pontius Pilot *witnessed a good* CONFESSION.

Vers. 14. *That thou keep this Commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ.*

Vers. 15. *Which in* HIS TIMES *he shall* SHEW *who is the Blessed, and* ONLY POTENTATE, *the* KING *of* KINGS, *and Lord of Lords.*

FINIS.

ERRATA.

PAge 18. line 13. for *outwardly* read *outward.* p. 26. l. 14. f. *in drawing* r. *in your drawing* ll. 23. after without make a Comma, and add [*in*]. p. 28. l. 15. f. *Kingdom of Men which,* r. *Kingdoms of Men will.* p. 33. l. 27. f. *repenting* r. *ripening.* p. 38. l. 3. f. *his* r. *their.* p. 39. l. 24. f. *Glory* r. *glorify.* p. 40. l. 32. f. *the Victory* r. *in Victory.* p. 45. l. 3. f. *doth must* r. *doth, must.* p. 49. l. 3. f. *Great* r. *great and Eminent.* p. 50. l. 2. f. *Lord* r. *the Lord.* p. 51. l. ult. after heavenly, add, *such are they that are heavenly.* p. 52. l. 9. after appear, l. 4. add, *what we shall be because he doth not appear.* l. 29. for *Corruption* r. *a Corruption.* p. 53. l. 11. f. *so* r. *so that.* l. 23. after spirit and life, add, *in the days of his flesh.* l. 26. f. *the Conceptions* r. *our Conceptions.* p. 54. l. 4. f. *those* r. *these, after the latter these* r. *then Christs times are up.* p. 57. l. 16. f. *Tabal* r. *Tubal.* p. 66. l. 32. after wilderness add *of.* p. 69. l. 2. f. *behind is* r. *is behind.*